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ABSTRACT

Proceedings of the 1971 Phi Delta Kappa Conference on World Education are contained in this volume. Attendees of the one-day conference consisted of university, college, and public school faculty members, students, and community representatives in Eastern Pennsylvania and New Jersey. Also a number of individuals representing other countries were present. Specific objectives of the conference were to: 1) examine the value of our changing world; 2) recognize the growing need for a world culture; 3) see how our changing values help or hinder a world culture; and 4) try to find new directions for existing educational programs. In achieving its objectives, the conference concluded that there are many indications of a world culture; a world educational program can affect the entire value system of mankind; and there is a need for a world culture and an urgency of finding solutions to pressing problems. In addition to preliminaries and overview, the keynote address and five panel presentations on the major theme of changing values and a world culture are followed by five suggested workshop presentations on new directions and emphases for educational programs. A section on conference activity highlights and a miscellany section conclude the volume. (SJM)

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MAN'S CHANGING VALUES AND A WORLD CULTURE

--New Directions and New Emphases for Educational Programs--

A Report On

The 1971 Phi Delta Kappa Conference On World Education

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MAN'S CHANGING VALUES AND A WORLD CULTURE

--New Directions and New Emphases for Educational Programs--

A Report on

The 1971 Phi Delta Kappa Conference on World Education

on

Saturday, May 8, 1971

at

Glassboro State College

Glassboro, New Jersey

Published

by

The Phi Delta Kappa Chapters

in

Areas 65 and 68, District VI

Eastern Pennsylvania and New Jersey

January, 1972

AN OPEN LETTER TO THE CONFERENCE PARTICIPANTS
AND THE READERS OF THIS REPORT

As co-chairmen of the Steering Committee for the 1971 PDK Conference on World Education, we are pleased to present to you this comprehensive report on the Conference.

Since nineteen months have passed, you may wonder what had caused the delay and why we still publish something which has already lost its news value.

From the Table of Contents, you will find that time was needed to gather all the articles together from their respective authors. When the editing was done in the fall, copies were sent to a number of people involved or concerned for their reactions or suggestions.

The longest waiting, however, was to get a word from the Fraternity's International Headquarters on whether or not they would want to consider publishing it for wider circulation. Apparently, due to budgetary or other reasons, the awaited word never came.

Instead of waiting any longer, the PDK Chapter at Glassboro decided to publish it locally, with the $300 appropriated by the Fraternity's District VI for this very purpose.

As the world changes so rapidly, our educational programs must be updated to meet the needs of the changing world society. The new directions and new emphases suggested in this report should be of great value to our educational institutions at all levels in the years to come. It is, therefore, our belief that the publication of this report is well justified.

We would like to express our appreciation to the officers of the PDK Chapter at Glassboro, especially Dr. Stanley Cohen, for their efforts in getting this volume printed and delivered to you. Should any of you have any further reactions or suggestions, we shall be glad to hear from you.

Sincerely yours,

George Geng and George Wildman
Co-Chairmen, The Steering Committee
THE 1971 PHI DELTA KAPPA CONFERENCE ON WORLD EDUCATION

November 15, 1972

EDITORS' MESSAGE TO THE READER

The editors of this volume wish to express their deep appreciation to all those who have contributed to the contents of this report.

Due to individual differences of the writers' ways of expressing themselves, the editors found it necessary for them to make certain changes here and there, in order to make the flow of ideas smooth and to keep a certain degree of consistency throughout the volume.

The editors also want to thank particularly Dr. Robert D. Bole, Professor Samuel Witchell, Professor Robert Simons, and Mr. Bernard Gardner for their reading of the manuscript and their valuable suggestions for improving the readability of the report.

Certain materials published here are too factual to be interesting. But, for presenting a total picture of the conference, we found it highly desirable to include them. It is hoped that the reader will use his discriminative mind to catch the main stream of ideas presented in this volume.

We regret the long delay in getting this report published, due to certain expected and unexpected difficulties. We are glad, however, that it is now available for you.

George Geng and George Wildman

November 1972

TABLE OF CONTENTS

	Page
EDITORS' MESSAGE TO THE READER	ii
THE PRELIMINARIES	
Foreword by Dr. James C. McElroy, Jr.	2
Preface by Mr. Eugene L. Fegely	3
Conference Sponsors, Officers, and Patrons	5
Greetings by President Mark M. Chamberlain	7
Messages from Governor William T. Cahill; Chancellor Ralph A. Dungan; PDK Vice President Ted E. Gordon; and Professor Marion Dudek	8
AN OVERVIEW	
The 1971 Phi Delta Kappa Conference on World Education, By Dr. George Geng and Dr. George Wildman	10
THE KEYNOTE ADDRESS	
Are Man's Changing Values Creating a World Culture? By Dr. Antanas Paplauskas Ramunas	16
THE PANEL PRESENTATIONS--The Changing Values and a World Culture	
By Professor Samuel Witchell	42
By The Rev. Mr. Keith C. Munson	43
By Dr. Raymond L. Wilkins	44
By Dr. Dee Tourtellotte	47
By Dr. Donald J. Murphy	49
THE SUGGESTED WORKSHOP PRESENTATIONS--New Directions and New Emphases for Educational Programs	
By Dr. Neal Shedd	55
By Dr. Finis E. Engleman	56
By Mr. Emmitt Partin	58
By Dr. Saul Sack	61
By Dr. Clyde O. Davis	63
THE CLOSING ADDRESS	
Our Hopes and Our Visions By Dr. E. N. McKeown	67

TABLE OF CONTENTS (CONTINUED)

	Page
HIGHLIGHTS OF CONFERENCE ACTIVITIES	
The Keynote Address and the Panel Presentations	
By Mr. Nicholas Sferrazza	70
The Workshops	
By Mr. Irving Bach	72
By Mr. Edwin Reeves	73
By Mr. Edward A. Barrett	75
By Mr. James N. Thompson, Jr.	76
By Mr. Ervin R. Lohbaurer	77
By Mr. Herbert B. Lancaster	79
By Mr. Donald M. Ulrich	80
By Dr. Richard R. Smith	81
The Closing Address	
By Mr. Joseph Indriso	82
The Conference in General--Letters and Article in News	83
MISCELLANY	
Program of the Conference	88
Members of the Conference Steering Committee	93
Acknowledgments	95

THE PRELIMINARIES

FOREWORD

By Dr. James C. McElroy, Jr.
Conference Chairman

PREFACE

By Mr. Eugene L. Fegely
Conference Chairman

CONFERENCE SPONSORS, OFFICERS, AND PATRONS

GREETINGS

By President Mark M. Chamberlain
Glassboro State College

MESSAGES

From Governor William T. Cahill
The State of New Jersey

From Chancellor of Higher Education Ralph A. Dungan
The State of New Jersey

From Vice President Ted E. Gordon
Phi Delta Kappa International

From Professor Marion Dudek
Warsaw, Poland

FOREWORD--By Dr. James C. McElroy, Jr.*
Coordinator, Phi Delta Kappa Area 68--New Jersey

The conference day dawned dark and rainy and the agenda was not the usual educationist "how to" subject matter oriented topic --yet many individuals who share education's cause were in attendance.

The significance of the conference was not so much its topic but rather its orientation. From the introductions to the closing address the main thrust of the gathering was within the realm of the "affective domain," that area so often neglected by our emphasis on subject matter. Changing values and developing attitudes were our concern.

How can we develop the attitudes which will bring mankind together into a family of men? How can those attitudes which will enable man to live together in peace be fostered? What role can world-wide education play in this endeavor? In my mind our journey into the area of the "affective domain" was timely. If education is to meet its national and international responsibilities of improving mankind, it must emphasize the development of positive attitudes, values, and beliefs. It is within the realm of the "affective domain" that the changes we are looking for are to be found.

The ambitious undertaking at Glassboro also had significance for Phi Delta Kappa. The District VI Chapters of New Jersey and Eastern Pennsylvania have moved into the main stream of education and have begun to answer the question, "What does the PDK do?" Working in unison rather than singly, the men of these chapters have moved to carry out the principles of the fraternity--Leadership, Research, and Service.

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*Dr. McElroy is on the faculty of Montclair State College.

PREFACE--By Mr. Eugene L. Fegely*
Coordinator, Phi Delta Kappa Area 65--Pennsylvania

There has been an increased observance of the changing world culture following my recent experience at the Phi Delta Kappa Conference on World Education at Glassboro State College in May. Indeed, if anything challenging has struck as sharply or as importantly as the development of a "world university" since the earlier science and space race, then our culture is sadly asleep. We have an obligation to mankind and the world, as the force to promote a world culture, just as we have been a force promoting economic developments.

Germany and Japan have known the benefits of the influent and affluent American businessman. Politics in Central and South America have been interfered with in the interests of the United States, and we cannot ignore the vast efforts put into the Far East communities to protect an idealism and culture which we have found suitable. But what have we done to help understand the various cultures which have felt our economic and military progress? This is the challenge which faces the educator in America as his contribution to promoting world understanding.

Dr. Antanas Paplauskas Ramunas issued the first proclamation of a "world university," born May 8, 1971, at Glassboro, in his inspirational keynote address.** His concept of modern education which eliminates the teacher as soon as possible to free the educand to become an educator was heard by many, but interpreted by few, as the revolution which must come into education. The teacher must become the mediator between the student and the world, and as such can no longer be the source of canned information, defending outmoded concepts against the challenge of progressive youth.

How then can we teach this modern educator-teacher? What new methods must be supplied to the neophyte college senior or junior before he steps into a classroom and faces the academic revolutionary? Can our body of canned information be opened and

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*Mr. Fegely is on the faculty of Cedar Brooks Junior High School in Cheltenham Township School District, Pennsylvania.

**The idea was in the keynote address when it was given at the conference, but not included in the written text prepared for this report. (editors)

Preface (continued)

served in a manner tasty to a world-conscious pupil? There are suggestions, but until they are tried, they are mere theory. Let us examine some.... Let us put our efforts toward an understanding of world cultures.... Let us lead the world toward better relationships through our educational fellowships.

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GREETINGS--By Dr. Mark M. Chamberlain
President, Glassboro State College

Ladies and Gentlemen: It gives me a great deal of pleasure to welcome you here to the campus of Glassboro State College. Considering the nature of this conference, I am almost a little embarrassed to say the campus and even to specify a name for this institution. I would rather hope that today we are not a campus and a particular college but just a very small, and hopefully rather representative, sample of the entire world which just by happenstance, and the hard work of a great many dedicated men and women, has been set down here in South Jersey on this Saturday in May. Because really that's what its all about.

The concepts, the ideas that will be presented in this conference, are really attempts to break us out of the narrowness of our visions, and the confines of a particular place at a particular time to make it much more possible for us to break the molds that constrain our thoughts and to recognize that we are indeed part of a total world society, and to emphasize that this world is indeed a world troubled, but also a world exciting. It is a world in which there are many ideas from many different people in many different places and that opportunities for their presentation to interested audiences, be they individuals or groups, are absolutely essential today.

We have heard all too frequently the phrase, "One World," that it begins to cloy just a little in the saying. I would prefer to talk about this concept of World Education using somewhat different phrase, "I never met a man I didn't like." I think the operational word in that statement is met. If you meet him on an intellectual level; through his readings; his speaking; if you meet him as a group in the sociological sense; if you meet him just over a handshake and a cup of coffee--the concept is that you have met. And I would submit that part of the task today is how we meet with the new ideas, the new people, the new parts of this world; so that indeed we too can say, "I never met a man I didn't like." For the goal is "to like" and indeed to love our fellow man. Thank you.

MESSAGES

FROM THE GOVERNOR OF NEW JERSEY--The Honorable William T. Cahill

It is a great pleasure to extend my greetings to those attending this Conference on World Education sponsored by the New Jersey State Department of Education and the Phi Delta Kappa Fraternity of this State and Eastern Pennsylvania.

Through this program, which includes many distinguished participants from the United States as well as other countries, I am sure a greater understanding of problems facing our society and the world community will be achieved along with a greater understanding of represented educational efforts.

May I wish you a most productive and successful Conference.

FROM THE CHANCELLOR OF HIGHER EDUCATION--The Honorable Ralph A. Dungan

We, in the United States, are at a period in our history where our orientation has shifted inward. Having wearied of extensive foreign involvements, we have begun a process of reexamination of our relationships with other places and other peoples.

Yet, we find that the imperatives of modern technology continue to draw us ever closer to our brethren in other societies and heighten the necessity for international cooperation. As someone who has been actively involved--and who remains actively interested--in promoting cooperation among divergent peoples, I can fully appreciate the importance of focusing in on the topic of World Education and particularly on the cultural impact of events taking place within and among world societies.

Phi Delta Kappa is to be congratulated for sponsoring this conference and for continuing its excellent contributions to the cultural life of the educational community in general and to the State of New Jersey in particular.

Messages (continued)

FROM THE VICE PRESIDENT OF PHI DELTA KAPPA--Dr. Ted E. Gordon

Over the decades Phi Delta Kappa has evidenced a growing concern with World Education: through a series of commissions; through co-sponsoring international travel seminars with Dr. Gerald Read and the Comparative Education Society; through establishment of chapters in various countries; and currently, through stimulating international federated chapters. Thus, on its record, it can proudly co-sponsor the Conference on World Education.

It is my hope that ~~this~~ event will produce papers and proceedings which, widely distributed, will peacefully cross many borders, constructively influencing attitudes and actions, philosophical, religious, scientific, technological, commercial, economic, social, and educational of pedagogs, politicians, and just plain people.

May our hopes and our visions be realized.

FROM AN EDUCATOR OF WARSAW, POLAND--Professor Marion Dudek

I have had the honour to be invited to the Conference on World Education as a guest from Poland. I believe that this conference is one of the steps which bring us nearer to international understanding and will help educators to promote world peace; and in future, produce a world community. Especially we educators in the whole world are responsible for such educational programs which will unite us to achieve our goals. I do appreciate the invitation which enables me to participate in this conference.

AN OVERVIEW

THE 1971 PHI DELTA KAPPA CONFERENCE ON WORLD EDUCATION

by

Dr. George Geng and Dr. George Wildman
Co-Chairmen
The Conference Steering Committee

With What Was the 1971 Phi Delta Kappa Conference on World Education Concerned?

Who Was Responsible for Making the Conference Possible?

Why Should There Be Such a Conference?

How Was the Plan of the Conference Developed?

Were the Conference Objectives Achieved?

What Can a Reader Gain from This Volume?

AN OVERVIEW

THE 1971 PHI DELTA KAPPA CONFERENCE ON WORLD EDUCATION

By

Dr. George Geng and Dr. George Wildman
Co-Chairmen, The Conference Steering Committee

This overview attempts to answer several basic questions which are likely to occur to those who read this volume. With what was the 1971 Phi Delta Kappa Conference on World Education concerned? Who was responsible for making the Conference possible? Why should there be such a conference? How was the plan of the Conference developed? Who participated in the Conference? Were the Conference objectives achieved? What can a reader gain from this volume?

WITH WHAT WAS THE 1971 PHI DELTA KAPPA CONFERENCE CONCERNED?

The Conference on World Education was a one-day gathering of faculty members and students from the colleges and universities, as well as from the public and parochial school systems in Eastern Pennsylvania and New Jersey, for the purpose of discussing the international dimension of educational programs. Community groups and leaders in the field of business were also among the participants.

The World Education Council of Glassboro State College defined the term "World Education" as an educational program for the promotion of world peace, the development of a world community, and the identification of man with humanity.[1] Such an educational program must provide meaningful experiences for the students who are under its influence, through various means and channels, in order that they may acquire a world outlook, develop a world perspective, formulate a world point of view, and cultivate a world citizenship. When these specific objectives are achieved, the students concerned will be enabled to develop their full potentialities to the maximum, and to expedite the achievement of the well-being and welfare of all mankind to the utmost.[2]

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[1] George Geng, World Education and the Academic Disciplines, Glassboro State College, World Education Council, 1971, page 1. (The booklet, edited by George Geng and John Garrahan, was used at the Conference as a background material.)

[2] Ibid.

WHO WAS RESPONSIBLE FOR MAKING THE CONFERENCE POSSIBLE?

At the Leadership Conference of Phi Delta Kappa Area 65 on October 4, 1969, in Norristown, Pa., the officers of Glassboro State College Chapter asked if the Area and other chapters would be interested in working together with the Glassboro Chapter for sponsoring a Conference on World Education. An interest was indicated and the Glassboro Chapter was asked to submit a written proposal to Dr. Charles Wilson, then PDK Area 65 Coordinator.

During the following winter, the Glassboro Chapter organized a planning committee which then developed the details of a proposal. In the spring of 1970, the proposal was submitted to Dr. Wilson, who then forwarded it to the other chapters, the District and International headquarters. The proposal was later accepted and an amount of money was allocated for the expenses of the Conference. Meantime, several other organizations in Southern New Jersey, as well as the New Jersey State Department of Education, joined the PDK Chapters as co-sponsors. The planning committee then became the Steering Committee with representatives of the sponsoring organizations making up its membership.[3]

WHY SHOULD THERE BE SUCH A CONFERENCE?

The world has been changing rapidly and man's values are changing, too. The industrial revolution resulted in mechanization, automation, and cybernation. The highly advanced technology has made many valuable contributions. But, it also has created many serious problems. Urbanization, unemployment, poverty, environmental pollution, loss of the meaning of work, as well as the meaning of life, have increased human misery and suffering.[4] The ideological conflicts, the armament races, and possible atomic warfare are threatening the very existence of the human race.[5]

What can and should be done? Our educational system is facing a new set of human needs and values. On one hand, educators are confronted with grave responsibilities of preserving the valuable cultural heritage of the past; on the other hand, blazing the trail for an emerging world culture or new pattern of

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[3]Names of the sponsors are a part of this report (page 5).

[4]Idella M. Evans and Patricia A. Smith, Psychology for a Changing World (New York: John Wiley and Son, 1970), pp. 388-406. (The last chapter of this book was used at the Conference as a background material.)

[5]George Geng, Educating Mankind for One World, Committee for the Promotion of an International University in America (in mimeographed form), 1963, page 1.

life for the future. Such a world culture should be characterized by humanism which finds its expression "in efforts to bring peace to the world, eliminate poverty and suffering, and insure to all persons dignity and fulfillment of their human potentials."[6]

"Are Man's Changing Values Creating a World Culture?" was, therefore, selected as the theme of the Conference. The specific objectives were to (1) examine the values of our changing world; (2) recognize the growing need for a world culture; (3) see how our changing values help or hinder a world culture; and (4) try to find new directions for existing educational programs.

HOW WAS THE PLAN OF THE CONFERENCE DEVELOPED?

The Conference Steering Committee, after much discussion, decided first upon a theme and then developed a blueprint for the program. The Opening Session was featured by the Keynote Address on the theme of the Conference, "Are Man's Changing Values Creating a World Culture?" A panel session featured a series of four presentations around the theme, "The Changing Values and a World Culture." Four kinds of values were included: "Philosophical and Religious Values," "Scientific and Technological Values," "Commercial and Economic Values," and "Educational and Social Values."

A workshop session after lunch was designed to meet practical demands, and a theme was chosen: "New Directions and New Emphases for Educational Programs." It was assumed that people would come from the universities as well as from the high schools. Therefore, three workshops were planned for each of the levels. For elementary and the community levels, two workshops were planned. Each workshop had a presenter and three or four reactors with a moderator presiding, a secretary taking notes, and a recorder taping the discussion. A closing session was planned for summarizing the workshops and the Conference as a whole.

The most important part of the planning was probably to secure the right people for the right roles. Certainly, it was the most difficult part of the planning. After several months of hard work, the Steering Committee succeeded in securing a team of distinguished members in their respective fields.

WHO PARTICIPATED IN THE CONFERENCE?

The total number of people attending the Conference was about 250, including a number of individuals representing other countries in Europe, Asia, and Africa. The Conference Directory at the end of this report contains most of the names of people who

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[6]Evans and Smith, op. cit., p. 414.

were in attendance. Attenders came from school districts in Eastern Pennsylvania and in the State of New Jersey. All the Phi Delta Kappa chapters, except Kutztown (Pa.) Area, were represented. Forty-nine participants were students. In addition to Glassboro State College, other colleges and universities with students in attendance were the University of Pennsylvania, Temple University, Boston University, Fairleigh Dickinson University, and Burlington County College.

WERE THE CONFERENCE OBJECTIVES ACHIEVED?

An overall goal of the Conference was to search for an answer to the question, "Are Man's Changing Values Creating a World Culture?" The specific objectives given were to examine the values of the changing world, to recognize the growing need for a world culture, to see how our changing values help or hinder a world culture, and to try to find new directions for our existing educational systems. Has the Conference achieved those stated objectives?

Dr. Ramunas, in his keynote speech, made it clear that although man's changing values do not necessarily create a world culture, yet "today, there are many facts and factors, many signs and symptoms, many symbols and signals to reveal that we are standing on the very threshold of a world culture."[7] Ramunas went on to speak directly to this subject.

Did the Conference examine the values of the changing world? Rev. Keith Munson spoke on the philosophical and religious values; Dr. Raymond Wilkins examined the scientific and technological values; Dr. Dee Tourtellotte discussed commercial and economic values; and Dr. Donald Murphy examined educational and social values. In so doing, it became clear to all that any world education program cannot help but affect all the entire value system of mankind.

Did the Conference acknowledge the growing need for a world culture? All the speakers, including the workshop presenters, reactors, and participants recognized the need for a world culture. The only reservation that was expressed was that some wanted to emphasize also the need for better understanding of their own culture and sub-cultures before becoming concerned with those of the world.

Did the Conference help individuals to see how changing values assist or hinder the development of a world culture? Dr. Neal Shedd pointed out in his workshop presentation that time in itself presents a problem; that the problem of meeting the immediate

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[7]See page 20 of this report.

needs around us does not facilitate the process of developing a world culture because people in general do not have enough patience or ability to visualize something happening decades or even centuries away. Therefore, their immediate needs tend to overshadow or overwhelm the important, but relatively remote, needs of mankind. However, the urgency of finding solutions to such pressing problems as nuclear war and mass destruction should help the process.

Was the Conference successful in finding new directions for our existing educational programs? The participants learned what world culture is and what it is supposed to do. Hopefully, they came to realize that a world culture can only be created by a world-wide change of human heart. In order to accomplish this, it must begin soon and with each individual. Our existing educational programs at all levels must be re-oriented in their goals, curricula, instruction, and activities of various kinds. Finally, as Dr. McKeown clearly stated in his closing address, "our hopes and our visions" are seen in the possibilities that we educators "can see the importance of 'planting for life' through training and educating people, and also are willing and ready to work for the much needed 'world-wide change of heart.'"[8]

WHAT CAN A READER GAIN FROM THIS VOLUME?

This volume contains the proceedings of the 1971 Phi Delta Kappa Conference on World Education. It attempts to present a complete picture of the Conference from its inception to its adjournment. All usable materials which were relevant to the general theme of the Conference were included. Limited space required that certain portions had to be cut and eliminated. Changes in wording or phrasing occasionally were necessitated by the format adopted in order to maintain a degree of consistency.

The Table of Contents shows that the first section presents an introduction, with the messages of greetings, as well as the foreword and the preface. The overview attempts to give a general picture to provide a context to assist the reader. The heart of the volume rests with the keynote address, the panel presentations, the presentations in the workshops, and the closing address.

The section on "Highlights of Conference Activities" is of major importance because the articles represent some of the traces which were left on the minds and hearts of some of those 250 individuals who cared to spend a late spring Saturday for such a serious gathering on a college campus in Southern New Jersey. The "Miscellany" consists of the appendices which are of equally high value, because without them the entire picture of the Conference cannot be appreciated.

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[8] See page 68 of this report.

THE KEYNOTE ADDRESS

THEME:

ARE MAN'S CHANGING VALUES CREATING A WORLD CULTURE?

By

Professor Antanas Paplauskas Ramunas, Ph.D.

President

World Education Fellowship

Canada

Change and Crisis in Values: Western and Eastern, Northern and Southern

Towards a Balanced Value System as the Basis of World Civilization

At the Dawn of World Culture: Beyond East and West, North and South

References

THE KEYNOTE ADDRESS

ARE MAN'S CHANGING VALUES CREATING A WORLD CULTURE?

By

Professor Antanas Paplauskas Ramunas, Ph.D.
Director, Comparative Education Center
Vice-Dean, Faculty of Education, University of Ottawa
President, World Education Fellowship, Canada

Because of the limited time available, I have decided to use the Russian method to solve our problem. The Russian method means solving a problem or problems by elimination. So, instead of a maxi-lecture, you are going to have a mini-lecture today. But, a full text of the lecture will be made available for you.*

CHANGE AND CRISIS IN VALUES: WESTERN AND EASTERN, NORTHERN AND SOUTHERN

> "The major world problem is no longer East-West ideological confrontation but the North-South economic division of the world into rich and poor." - S. Clarkson (ed.), An Independent Foreign Policy for Canada, 1968.

> "The non-West like to believe the West is overly materialistic and bereft of spiritual values. The West contends that the non-West neglects human welfare while extolling the human spirit, and will not successfully develop its economy and carry out urgently needed social reforms until has acquired Western material techniques which the non-West claims to despise." - Vera Micheles Dean, The Nature of the Non-Western World, 1957.

In 1749 Jean Jacques Rousseau (1712-1778) won the prize in a contest, held by the Academy of Dijon, on the question: Has the progress of the sciences and arts contributed to the corruption or to the improvement of human conduct? Rousseau took the negative stand. The slogan of Jean Rousseau was: Away from culture, back to nature! On the basis of Rousseau's thinking, the 18th century physiocrats, naturalists, economists were developing an economy-centered value system. In Europe and in the West as a whole, there is still a conflict[1] between the economy-centered,

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*This paper is the promised full text of the lecture.

science-centered, technology-centered value system on one side and the humanities-centered, mind-centered, culture-centered value system on another side.

Beginning with Alexis de Tocqueville (1805-1859) and his famous book, Democracy in America[2] (1835), the Europeans like to look at the United States as a country of society-centered and civilization-centered values. After the First World War, the United States began to change. In 1918-1922 Oswald Spengler published the two-volume work entitled: The Decline of the West.[3] This book shook and is still shaking the foundations of German and European[4] minds. In a culture-centered, Europe-centered system, Spengler sees the hopes, the salvation of man, nations and mankind, while in a technology-centered and civilization-centered American value system he sees the eventual funerals and cemetary of Europe and of the West.[5] Spengler maintains that the West has passed a life cycle from youth through maturity and old age to decline. He prophesies its eclipse by Asia, by the Orient. The Spenglerian vision of the future is one of the main sources of contemporary European pessimism (in German: Untergangserwartung...[6]).

The United States of America was and still is considered as a country of bubbling optimism, jovial attitudes, and rare self-confidence. At the very beginning of the 20th century, in 1901, William Thomas Stead published The Americanization of the World, or, The Trend of the Century.[7] But in 1970, Andrew Hacker, professor of government at Cornell University, published a kind of counter-book to the above mentioned one. The exact title of Hacker's book is: The End of the American Era.[8] Andrew Hacker thinks that the United States is in decline and decay, in disintegration and disarray. According to him, the United States is being corroded by self-interest and selfishness, and, therefore, is unable to work for the common good of its citizenry, of the nations, and of mankind. He holds that the United States has lost the sense of its mission and of the centuries-old traditional values and has nothing to replace them.

> "A nation determined to be an international power must have a sense of mission. Its citizens must feel that purpose inheres in their policies, that they have been called upon to transmit their ideals and institutions to the rest of the world. As the people of Rome believed that they were imparting Roman peace and Roman law to all Europe, sc were Britons convinced that they are carrying Christianity and civilization to lesser breeds throughout the globe. Communist China sees as its historic role the transformation of an entire continent, and a similar impulse will motivate many new nations before the century is finished. In these cases, military might is strengthened by a people's conviction that their force of arms is an expression of high political principle. Of course, such a persuasion is often irrational; as often as not, such missionary zeal can serve as an excuse for invasion and exploitation. But the messianic spirit makes one man the equal

> of ten and serves to inspire those engaged in imperial adventures. It is this spirit which America lacks. For most Americans can no longer believe that destiny commands them to carry capitalism, Christianity, or the United States constitution across the globe. Indeed, a growing number are persuaded that the quality of life now known in our nation is hardly an exemplary export for other lands. The all-too-evident shortcomings of the American democracy disqualify our system as an object of emulation."[9]

Andrew Hacker is only one of those who project a disquieting and distorted image of the United States. David Riesman's The Lonely Crowd[10] is a warning concerning the concept of the United States as a melting pot and education as adjustment.

> "But while I have said many things in this book of which I am unsure, of one thing I am sure: the enormous potentialities for diversity in nature's bounty and men's capacity to differentiate their experience can become valued by the individual himself, so that he will not be tempted and coerced into adjustment or, failing adjustment, into anomie. The idea that men are created free and equal is both true and misleading: men are created different; they lose their social freedom and their individual autonomy in seeking to become like each other."[11]

Jacques Maritain, a sincere friend and penetrative analyzer of the United States, writes:

> "You are advancing in the night, bearing the torches toward which mankind would be glad to turn; but you leave them enveloped in the fog of a merely experiential approach and mere practical conceptualization, with no universal ideas to communicate. For lack of adequate ideology, your lights cannot be seen."[12]

The Canadian, and the young Canadians in particular, got a gloomy decline-like picture of the United States from The New Romans, a book edited by Al Purdy.[13]

Lancelot Law Whyte, author of The Next Development in Man,[14] thinks that the U.S.A. and the U.S.S.R. represent the two sides of the European dualism, namely individualism and collectivism, each component having had to escape from the other to find its ideal soil outside Europe. According to Whyte, during the first half of this century Europe abdicated its supremacy to the United States, but the second half will be marked by the rise of Asia even more than by the predominance of American power. He heralds the emergency and ascendancy of the Orient.[15] Lancelot Whyte is in direct disagreement with William Stead and, to some extent, in agreement with Andrew Hacker when he states that it is not America but Asia that is the main determinant of the world trend.[16] It sounds like a warning for both the U.S.A. and the U.S.S.R., like an ominous signal for both the individualist West and the

collectivist East, like a bugle call for both the rich North and the poor South. Does all this mean that the U.S.A. is in trouble? And, in trouble alone?

No! Today, the crisis in man's changing values becomes universal. It involves all the countries, continents, cultures, creeds, colours, and collars. Today, it would be quite justifiable to speak not only about the Asian drama[17] but also about the European drama, the African drama, the North American drama, the Latin American drama, etc. And, it would be preposterous, unwise, unfair, unjust, and eventually, fatal to think that one of the countries (large or small), continents, ideologies, classes, groups, nations, races, or one of the economic, cultural, social, political, religious, etc. value systems could and should be considered responsible for all the existing evils in the world! Both virtues and vices are, more or less, equally distributed among men and nations. Gloomy pessimism of some people in the United States[18] is understandable but we should never forget that the present crisis in the United States, in Europe, in the West, and in the World is a crisis of growth and maturation, and not a crisis of decay and death. In Chinese language, the word "crisis" means two things: a danger and an opportunity. Let us, then, firmly stick to the Chinese positive concept and meaning. The contemporary crisis in man's changing values means an opportunity, a rare and, eventually, a unique opportunity to create a world culture of unprecedented planetary (and, eventually, interplanetary[19]) dimensions, magnitude, importance and impact. And, in this world-wide process, the universities are going to play a key role.[20] The era of the teacher is dawning.[21] There will be no world culture without a broad and vast general education or culture.

TOWARDS A BALANCED VALUE SYSTEM AS THE BASIS OF WORLD CIVILIZATION

> "Complete vigilance and cooperation by all members of the higher educational community is necessary. The tradition of academic freedom as a combination of right and responsibility by and for all is best for the maximum free development of learning and thought." - William W. Brickman, School and Society.
>
> "If we could first know where we are and wither we are tending, we could better judge what to do and how to do it." - Abraham Lincoln.

Generally speaking, man's changing values will not necessarily create a world culture. During the last five centuries,[22] man's values were changing in a radical way, and no world culture was created. But, today, there are many facts and factors, many signs and symptoms, many symbols and signals to reveal that we are standing on the very threshold of a world culture.[23]

Figuratively speaking, a world culture means the confluences of influences and the convergences of divergences. Today, the diverging national, continental, intercontinental, and global forces are converging as never before. Today, the human race is placed before a crucial dilemma: to be or not to be; one world or none; unite and prosper or disunite and perish! The United Nations should not turn into "The Disunited Nations." This global institution with some dozen of intergovernmental agencies (UNESCO, FAO, WHO, ILO, UNICEF, IBRD, ICJ, UNDP, UPU, ITU, WMO, ICAO) is one of our golden dreams and hopes[24] for world understanding, world consensus, world reconciliation, world unity, world peace, world civilization, and world culture. The East and the West are not exclusive but, on the contrary, correlative and complimentary.[25] The United Nations could and, eventually, should be transformed into a world federation with universal membership and with limited but adequate power.[26] Therefore, the integration of Russia into United Europe (not without England) and the integration of the People's Republic of China into global community is one of the key problems of world politics, of world education, and of world culture.[27] The prospective Sino-American interrelationship and dialogue[28] might and, eventually, will change the course of the world history. The Commonwealth of Nations[29] could be one of the connecting links between Europe and other continents.[30] And, it could be a model of international, intercontinental, and interracial cooperation (700,000,000 people--white, black, yellow, and red).

Consciously or subconsciously, we are moving towards a world culture.[31] Sooner or later, the world studies will occupy a preeminent place in the undergraduate and graduate curriculum.[32] We should be grateful for Glassboro State College--its president, vice-president, faculty, students, and in particular to Dr. George Geng, chairman of the World Education Council--for the initiative and innovation in the field of world studies. In Europe, it is Dr. James Henderson,[34] chairman of World Education Fellowship, former editor of the <u>World Studies</u>, who is a real trail-blazer.

Our age has so many names: atomic age, nuclear age, electronic age, cybernetic age, space age, cosmical age, Aquarian age, orbital age, planetary age, interplanetary age, ecumenical age, post-industrial age, apocalyptic age, post-modern age, post-materialistic age, etc. Here, in this new vocabulary, we miss, though, one name, one adjective, one concept: existential, existentialist, existentialism. Toward the end of the 19th century and the beginning of the 20th century, the European mind and, generally speaking, the Western mind were moving from idealism, materialism, and activism or pragmatism to phenomenology, from phenomenology to existentialism, and from existentialism to ontology and axiology, which is the science of values.[35]

The existential revolution shook and is still shaking Europe and, now, begins to shake the West and the world. The Orient, cradle of world religions, was always existentially-ontologically-

axiologically minded, is existentially-ontologically-axiologically minded, and, eventually, will remain existentially-ontologically-axiologically minded. Today, the Occident is becoming Orient-oriented, existentially-oriented. Hence, for the first time in the world history, the East and the West are going to have, finally, a common pattern and way of feeling, thinking, and striving--a common value orientation dealing with the primary, central, and ultimate unprecedented effects, particularly in the field of world studies (including American studies, European studies, Middle-Eastern studies, African studies, Asian studies, Latin American studies, studies of mankind), world education, and world culture.[36] Today, we really need more explosive ideas in education.[37] The emergence of existentialism and ontologism, marked by a systems approach,[38] is a sign of the maturity and creativity of Western mind.

The existentialist revolution found its overwhelming expression and its volcanic eruption in the so-called Academic Revolution[39] which is to be considered as one of the key events of the century. For the first time in the world history, we have a cosmopolitan or world-minded youth, more or less the same in all the countries of the globe. Consciously or subconsciously, our youth is <u>value-oriented</u>. Our youth rejects decidedly one-dimensional man,[40] one-dimensional value-system and way of life. As a World Federalist, as a UNESCO-minded, UN-minded, and globe-minded citizen and teacher of the 20th century, I feel that our new generation, linked together by its common minds and motives, its common aspirations and inspirations (and sometimes, perspirations and desperations), its common vitality and value-orientation, is the best guarantee for building successfully the coming world unity, world commonwealth, world community, and world culture.

Konstantin Eduardovich Tsiolkovsky, Robert Hutchings Goddard, and Hermann Oberth are the three school teachers who opened the Space Age.[41] Hence the schools are behind the masters of the moon. It is due to education and its effects that man, nations, and mankind became universe-bound. Today, we are eye-witnesses of the exploration of space, of both the outer and the inner space. Our age is both orbital and nuclear. We live in the era of electronics, astronautics, cosmonautics (and, of course, cosmetics too), ecumenics, cybernetics, psychedelics, etc. Our youth is searching patiently and passionately for the inner space, for the unknown dimensions of reality, life, and existence, for the discovery of self,[42] for identity,[43] authenticity,[44] for the new realms of being and values[45]--the very basis of world-wide education, and way of life.

> "Comparative studies are the best antidote for the poison of fanaticism. Study political systems, economic policies, educational programs, or religious faiths comparatively, and you tend to breed a liberal attitude and a humanistic understanding. If there is the danger in this type of study that conviction and enthusiasm will be lost, it lies in excluding the discriminating

> practical application of the facts and ideas presented. Bad is bad, good is good, right is right are still distinguishable; but circumstances do still alter cases. What is best under one set of circumstances or for one nation need not to be obscured by recognizing that the consequences of the same set of facts and ideas would be bad in another setting.[46]

By the means of comparative study we are able to discover some truths in our partner's errors, and, vice versa, some errors in our own truths and thus arrive at a sensible dialogue. By the means of a sensible and fruitful dialogue, of an authentic and creative encounter, we might succeed in originating a well-balanced and well-integrated value-system as the very basis for world education and world culture. Actually, there are legions of educators and thinkers in Europe and in the Americas, in the West and in the East who are or were dealing with the problem of values: Gordon Allport,[47] Juan José Arévolo,[48] Donald Barrett,[49] Siegfried Benn,[50] Thomas E. Berry,[51] H. Otto Dahlke,[52] John Dewey,[53] E. Ginzberg,[54] L. Z. Hammer,[55] J. R. Hicks,[56] Everett W. Hall,[57] Helen Huus,[58] Philip E. Jacob,[59] Bertram E. Jessup,[60] Clyde Kluckhohn,[61] Wolfgang Koehler,[62] Louis Lavelle,[63] Ray Lepley,[64] Kurt Lewin,[65] Nikolay O. Lossky,[66] A. H. Maslow,[67] Charles Morris,[68] L. Mumford,[69] Gunnar Myrdal,[70] A. Paplauskas Ramunas,[71] Talcott Parsons,[72] Ralph Barton Perry,[73] L. Raths,[74] T. E. Reid,[75] C. Reutemann,[76] Max Scheler,[77] Eduard Spranger,[78] Geoffrey Vickers,[79] Werner Wolff,[80] etc. The problem of values was tackled by the 13th International Congress of Philosophy[81] in Mexico City, 1963. One must be grateful to the National Education Association[82] and the Phi Delta Kappa[83] for a meaningful contribution in the field of values and axiological dimension of education. The work, accomplished by William W. Brickman, editor of School and Society, is of paramount importance and utility. Automation, Education and Human Values should be read and studied by the specialists from education, psychology, sociology, psychiatry, social work, medicine, economy, science, technology, industry, labor, government, religion, etc. The book was inspired by the CCLE-IBM Humanities Project on Technological Change and Human Values.[85] Brickman's book is informative, formative, reformative, and transformative.

In education, we need not only information, but also understanding, intelligence, prudence, creativity, wisdom. And, there is no intelligibility of reality without the intellect.[86]

> "Man has different kinds of knowledge, according to the different objects of his knowledge. He has intelligence as regards the knowledge of principles; he has science as regards knowledge of conclusions; he has wisdom, according as he knows the highest cause; he has counsel or prudence, according as he knows what is to be done."[87]

Historically speaking a new image of man and his existence, a new science of values or comparative axiology is deeply rooted in the work of the Austrian[88] school of values and its ramifications

(Brentano, Meinong, Ehrenfels, Reininger, Meister, Birnbaum, Husserl, Edith Stein, Heidegger, Caruso, Bertalanffy, Frankl, Koenig, etc.); the work of the Leipzig school and its ramifications (Felix Krueger, Albert Wellek, Friedrich Sander, Hans Volkelt, Johannes Rudert, Ehrig Wartegg, etc.); the work of the Berlin school and its ramifications (Dilthey, Spranger, William Stern, Kurt Lewin, Nicolai Hartmann, etc.); and, to sum up, in the emerging 20th century phenomenology, existentialism, and ontologism (Berdyaev, Lossky, Frank, Sorokin, Bergson, Marcel, Scheler, Buber, Maritain, Albert Schweitzer, Paul Tillich, etc.).

A new science of values goes far beyond the pleasure principle[89] and the principle of two cultures.[90] The educators who want to be well-grounded in a new science of values as the very basis for the coming world civilization have to learn the art of contrary (not contradictory, though), complex, synectic or creative thinking. The coming world civilization cannot be built upon the Western values[91] exclusively. Multiformity[92] of man, nations, and mankind cannot be overlooked or neglected. Uniformity without multiformity results in conformity and deformity of the individual and society. The life process is to be humanized, not homogenized.[93]

A well-balanced and integrated value system cannot be just one-dimensional,[94] that is, economy-centered, or just two-dimensional, that is, economy-centered and culture-centered. The world-minded educator, the mankind-minded educator, the world-educator will go beyond the principle of two cultures and three cultures, and will be rooted deeply, or anchored and well-grounded in the four[96] main cultures or value systems: (1) scientific, economic, and technological; (2) human or humanistic; (3) humane, humanitarian, or social; and (4) religious or existential. The above-mentioned four value systems or value realms are distinguishable and distinct, but interdependent and inseparable. They are not exclusive and contradictory, but contrary, correlative, and complementary.

A well-balanced and integrated value system as the very basis of the coming world civilization or culture begins with physical[97] or bodily development, psychologically speaking, and with economic[98] development, ecologically or environmentally speaking. To overlook or neglect physical development and economic development in education, particularly in comparative education, means to begin to build the castles in the clouds. Henry Wyman Holmes, professor of education at Harvard University, writes" "Education that does not lead to some concern for the economic and social problems of the world as a whole is seriously defective."[99]

Culture-centeredness without economy-centeredness means mind-centeredness without body-centeredness, psychologically speaking. Such an axiological ground is too shaky and too risky for the development of man, nations, mankind, and for the edification of a world civilization or culture. On another hand, economy requires

three correlates, namely, culture, civilization, and religion.

"The essence of education is that it be religious," says Alfred North Whitehead.[100] Religion, generally speaking, means existential value system by means of which men relates himself meaningfully to the totality and infinity of reality.[101] "To be religious means to live in oneness of the entire life."[102] The world religions are value systems. Therefore, they are to be taken into consideration seriously.[103] Psychologically speaking, the whole or universal man[104] is the central ideal and purpose of a world culture.[105] The whole man is that one who lives in harmony with the universe, himself, mankind, and the totality and infinity of reality. The whole man lives in cosmos, in culture, in civilization, and finally in the Kingdom of God, that is in the totality and infinity of reality.[106] We need integral education which is based on a well-balanced and unified value system. And, we need education without boundaries[107] as the moving spirit and elan vital of the emerging world community and world culture.

AT THE DAWN OF WORLD CULTURE: BEYOND EAST AND WEST, NORTH AND SOUTH

> "In my writings on the national question I have already said that an abstract presentation of the question of nationalism is of no use at all. A distinction must necessarily be made between the nationalism of an oppressor nation and that of an oppressed nation, the nationalism of a big nation and that of a small nation." - Lenin, Last Testament, December 31, 1922.

> "But we must be modest, not only now but forty-five (i.e. 2000) years hence as well. In our international relations, we Chinese people should get rid of great-power chauvinism resolutely, thoroughly, and completely." - Mao Tze-Tung, Mao Tze-Tung's Quotations: Red Guard's Handbook, 1967, p. 180.

The foregoing statements, made by the architect of the Russian revolution and the architect of the Chinese revolution, are 100% in agreement with the Charter of the United Nations, the legal basis of the coming world community and world culture, which reads:

> "To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small.... All members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the Purpose of the United Nations."

The foundations of the world community, world commonwealth, world culture are to build upon the principles of liberty and equality of all men and of all nations, large and small. The world religions can and should add a new unifying dimension to the

international, global interrelationship and all-togetherness: that of universal human fraternity through the universal divine paternity[108]--and thus strive for the dawn and rise of a warless and creative world.

> "The world's religions do not seek only the peace of the human mind; they also seek peace in the world. In face of tense contemporary international situation, the increase of social anxiety and the fear of human anninilation caused by nuclear weapons, men of religion should unite, transcending the barriers of their various sects, in order to pave the way for human survival.... In the religious field, people of many countries are able to unite and transcend national borders. Men must unite on a global scale, establish a World Federation as a legitimate community, and build one world without war. When we face the world realistically, we find that it is a world of confrontations and struggles. On the one hand a century of space exploration is opening before us. On the other hand, hunger, poverty, ignorance, and disease continue to exist throughout the world. The development of scientific technology has, paradoxically, affected man's mental state. The human mind has become numbed and alienated. Human freedom is also threatened. This situation has not been caused by nuclear weapons alone. The open-ended competition in armaments and the development of terrifying bio-chemical weapons provide evidence that man, through his own initiative, is rushing toward annihilation. In face of these internal and external crises, men of religion carry a very great responsibility. It is said that war begins in the minds of men. Therefore, the role of men of religion in the development of human minds is of great importance. The strengthening of the World Federalist movement is an important part of that role. Man who has now walked on the moon must march toward a new era on earth--an era of human coexistence, not an age of competition in national self-interest. Religion has its greatest appeal to the heart of man. Global unity of all human beings will be advanced tremendously by the united power of the world's religions."[109]

If there is any reason to speak about man's descent from the stars,[110] then, there is a certain reason to speak about the universal law of heliotrophy and theotropy in the lives of men, nations and mankind. Robert Ulich, emeritus James Bryant Conant professor of education at Harvard University (1933-1971), author of The Education of Nations,[111] writes:

> "It is at the same time no mere conjecture to say that it was monotheism which made room for a unifying and scientific aspect of life. Only on its foundation could the ideas of Copernicus, Spinoza, Hegel, Darwin, and Elenstein have arise. There is nothing comparable to them in polytheistic culture."[112]

Emery Reeves, the author of The Anatomy of Peace,[113] tackles the problem of the interrelationship between monotheism and the

social order, namely democracy, thus:

> "...Without the deep influence of the monotheistic outlook of Judaism, Christianity, and Islam, human freedom in society--democracy--could never have been instituted and cannot survive.... But an analysis of the relationship between religious doctrines and principles of society demonstrates that the form of a society at which the Western world is aiming is closely connected with the basic teachings of monotheism. Without its influence, modern democracy is unthinkable.... Human society can be saved only by universalism.... We fail to recognize that what made the Bill of Rights and the Declaration of the Rights of Man possible were the Ten Commandments."[114]

Robert Ulich perceives religion and the Infinite as an underlying and all-unifying force of individual and communal life, and of the teaching-learning process. He says:

> "Here again, the answer can be given only if we assume an ordering Logos behind all transient phenomena, something that reminds us of reason, form, structure, law, and meaningful continuity. Full insight into its essence and content is beyond the narrow scope of the human mind; in weak symbols only can we apprehend the Infinite. Indeed, prevent man from the continual revival and interpretation of these symbols, and you deprive him of life's most sublime meaning.... The good teacher should understand that knowledge of psychological methods and of subject matter, though necessary, remains barren and can even become misleading without the inspiration that fills the regularity of facts and events with motive and meaning.... Nobody can inspire who does not have convictions... But if the teachers and parents of this country are still willing and able to convey to the younger generation its basic political and cultural concept, that of democracy, as an attempt of man to reflect in his individual and communal life the varieties he discovers through the free use of his reason guided by a religious conscience, then the American culture will reflect its religious motivation and continue to make an ever-growing contribution to human culture. The choice is still before us."[115]

Twentieth century man, nations, and mankind are facing a double social, economical, political, and educational danger, which is to organize human life and existence either upon the principle of liberty without equality and thus shift toward a bourgeois alienated individualism or upon the principle of equality without liberty and thus shift towards a totalitarian collectivism. In both cases, the idea and ideal of the universal[116] human fraternity and--eo ipso--of universal peace, of world education, world culture, and world community are lost out of sight. Universal liberty, equality, and fraternity prove to be three inseparable[117] sisters.

Both the person and the society constitute the subject matter of education. The person is to be socialized and, vice versa, the society is to be personalized. Therefore, it is not individualism and collectivism, but personalism and pluralism or universalism that are the two main facts, factors, and forces of human development and progress.[118]

> "Bourgeois individualism is done for. What will assume full importance for the man of tomorrow are the vital connections of man with society, that is, not only the social environment but also common work and common good. The problem is to replace the individualism of the bourgeois era not by totalitarianism or the sheer collectivism of the beehive but by a personalistic and communal civilization, grounded on human rights and satisfying the social aspirations and needs of man."[119]

Educational development[120] involves both stability and change.[121] Stability without change might result in stagnation. Change without stability might result in drift and disarray.

"The international dimension of America's role today probably makes it necessary for philosophers to look seriously at non-Western systems of thought," says Professor Stewart Fraser,[122] director of the Peabody International Center in Nashville, Tennessee. In U.S.A., there is entire galaxy of academic departments, centers, and institutes dealing with comparative education, development education, development of nations, human resources development, international or world studies, international or world education, etc. The governments are not to be overlooked. The Institute of International Education (U.S. Office of Education, Washington, D.C.), sparkled by such scholarly minds as Dr. Raymond Wanner, can contribute greatly to enkindle the spirit of North American, hemispheric and global[123] awareness and human all-unity and all-togetherness. The American educational genius,[124] latent in the great American dream, is not dead! Nor is the awakening of creative Europe,[125] Afro-Asia,[126] Latin America[127] limited to our age. The sun of America and the Americas is not setting. It will rise and rise and shine with the sunrise of world culture, world community and world unity,[128] world wealth and world commonwealth, with world union and world communion.

In the emerging process of the coming world culture through world education, both the West and the East will be involved. The very keynote of Western education is education through self-actualization. The very keynote of Eastern education is education through selflessness. The very keynote of the prospective world education, world culture, world community, and world unity will be self-actualization through selflessness.[129] Human maturation is a process from selfishness to selflessness. It is a process from dependence to independence and from independence to interdependence.[130] And, there is no interdependence without independence.[131] The basic law[132] of life, education, and culture is love given and love received. But some people are able

to draw more happiness, more beatitudes,[133] more blissfulness (allegresse...) from loving[134] and helping others than being loved and helped by others. These persons who are able to do that will never be obliged to have a date with a psychiatrist. They reveal and display the highest degree of mental, and physical, health, creativity, self-transcendence, self-transformation, and self-renewal.[135] Those countries, or even continents, that are able to do that will be able to sustain future shocks,[136] intermittent waves of violence, outer[137] and inner[138] dangers, and will not be obliged to shift from a complex of superiority to a complex of inferiority, or vice vesa. Happiness (and, eventually, authentic hippieness...) consist in making others happy.

> "It is my profound belief that in the long run nations survive by what they do right, by what moral directions they follow, and not simply by the enlightenment of their self-interest. Mind you, I believe profoundly that enlightened self-interest and morals point in the same direction. It really would be very strange universe if they did not. That would be too big a booby-trap if they always let in opposite directions. Enlightened self-interest and moral purpose go together very well; in a sense enlightenment consists of being able to see where your interests and those of your neighbour coincide. Today, there could be no greater beneficent coincidence than the need of a developing world to grow and consume and our need for new markets. But, behind the coincidence there is surely something else, and that is that for a hundred years we, wealthy nations, have gone round the world picking and choosing and taking what we wanted and leaving very often the most disgraceful disarray behind us. We have had a world that we have run as though it were our own private estate. We have had a world that we have controlled and at the end we have produced societies that can hardly run themselves. This, frankly, is not good enough. Surely, we can do better."[139]

The road of human self-actualization begins where enlightened self-interest turns into enlightened self-transcendence, enlightened altruism, that is, where selfishness turns into self-lessness.[140] Therefore, a human world economy constitutes the very basis of world culture, of human resources development, and, consequently, of the coming world transformation.[141]

Today, the ways of East and West, of North and South converge[142] as never before. Today, all the countries, cultures, continents, creeds, colours, and collars are emerging to begin their unprecedented ascent towards planetary and interplanetary, stellar and interstellar, galactic and intergalactic reaches and riches, consciousness and conscience. In an age of changing values, the teachers[143] and, first of all, the university teachers, are supposed to be the main mirrors, molders and movers of the century, the main world shapers and world shakers, the main sparkles and spearheads of the coming world transformation, human development, and self-renewal of man, nations, and mankind. And,

in order to carry successfully the luminous torch of universal humanity, of prosperity and felicity to the remotest corners of the globe, the teachers, and first of all, the university teachers,[144] could draw their inspiration from the inspiring World Federation Anthem:

Across the barriers of national boundaries;
Under the glittering beams of glorious sunshine;
Making the round earth rounder ever;
With flopping of wings of love and liberty;
In our joint march for founding the World Federation;
We, human race of over three billion,
Enter the broad road, inviting us with bliss,
Where flowers radiantly bloom.

Over the long history of strifes;
Brethren calling to one another with common bond of one blood;
Making the green earth greener ever;
Advancing with the banner of World Federation uplifted;
We, human race of over three billion,
Extend the bright future road of harmony and peace,
Where merry songs of birds fill the air.[145]

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THE PANEL PRESENTATIONS

THEME:

THE CHANGING VALUES AND A WORLD CULTURE

General Introduction

By Professor Samuel Witchell
Chairman, Sociology Department
Glassboro State College

The Philosophical and Religious Values

By The Rev. Mr. Keith C. Munson
Minister, Unitarian Church of Southern New Jersey
Cherry Hill, New Jersey

The Scientific and Technological Values

By Dr. Raymond L. Wilkins
Research Chemist, Rohm and Hass, Inc.
Philadelphia, Pennsylvania

The Commercial and Economic Values

By Dr. Dee Tourtellotte
President, Kind and Knox Gelatin Company
Camden, New Jersey

The Social and Educational Values

By Dr. Donald J. Murphy
Professor of Education, Canisius College
Buffalo, New York
Director, Phi Delta Kappa International

THE PANEL PRESENTATIONS

THE CHANGING VALUES AND A WORLD CULTURE

GENERAL INTRODUCTION--By Professor Samuel E. Witchell*

We are going to continue the Russian system of meeting one problem of time by eliminating the large introductions of our distinguished panel. Suffice it to say that if you read the announcement of their background in the program, you must recognize that their distinction must be based upon wide experience, so we will eliminate long individual introductions.

We have a basis on which to talk now on this panel because of the tremendously inspiring speech which has given us the foundation for talk. You'll observe, of course, by the program that the panel, or the committee in charge, anticipated the categorization of human values that has been given to us by Dr. Ramunas. We would also like to thank him for the tremendously inspiring ending, because two questions have arisen in modern society that have troubled people and they divide the pessimist from the optimist. Certainly the old story about "angel or demon--which is it we have raised" that is attributed to Guttenburg when he gave the invention which was so important, is significant. Because at that time there were those who criticized the new technology of the day, saying that this is the means by which heresy will be spread. There were others who equally enthusiastically said, "Oh no, this is the means for the spread of the light of the world." And there we have it! So we are pondering the second question today. Is it in the nature of things that we are listening to the death gurgles of a dying era? Or, are we listening to the birth cries as a new era--a new culture--a new world is being born? Well, we had a rather optimistic answer to that this morning and the panel wants to investigate the categories of values as they change. This will perhaps lay the foundations for further discussion of the kind of optimistic picture that Dr. Ramunas has given us.

And so we will have a short statement from each of the panel members.

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*Professor Witchell is chairman of the Sociology Department, Glassboro State College.

THE PHILOSOPHICAL AND RELIGIOUS VALUES--By The Rev. Keith C. Munson*

Far be it from me to provide a mutually satisfactory and all inclusive definition of religion. Our word symbols are too illusive to be caged. However, in order to recognize the ball park and the rules of the game, let me state that I consider religion to be the process and the means by which one expresses and affirms--celebrates--his philosophical concepts. To the man in the street, this may sound a bit esoteric if not pendatic for he may poo poo the idea of being called a philosopher or the distinction of being credited with having a philosophy.

If we spoke in terms of his having a cosmic story, i.e., an answer to the how of it all the beginnings of things, we might get a more communicative atmosphere even with the agnostic. If we would speak of values, what's important, what really matters, and what motivates as well as energizes the life experience, we could enter the arena of religion without scaring the person away, or wrapping ourselves in a magical shroud and standing in a holy fog through which one is not expected to penetrate with clear vision, nor to defend with either rational clarity or existential truth.

Still religion has always been and still is in my book a celebration of values. Whether a declaration of his fears as Fraiser indicates in the classic The Golden Bow or existential as Fletcher proposes in Situation Ethics, religion, individual or corporate, is the experience through which man acknowledges his cosmic story and his system of values.

Rapid and fundamental change that we have come through during the past two decades, has transplanted man into a new world. The decades of the 70's and the 80's assuredly will produce an almost wholly other world. Whether we will be strangers in paradise or not even here at all. these confound and scare the hell out of most conscious and sensitive people.

Our system of values then comes into sharp focus for the determining factor in whether there will be human life at the turn of the century and what configuration, personal and social, that new century will witness rests absolutely upon the affirmations and the ideals we reconstruct out of the crumbled ruins of medieval theology, ancient ceremonies, and pre-historic myths that have been perpetuated.

May I suggest in closing that our task in discovering where we are in this value building process is not one of alienation or in a mysterious void. We may discover the building blocks at least to lay the foundation for the city of our dreams. They have been there in the back room of the world's great philosophies and

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religions for centuries. I refer to those concepts that can be called the unities and the universals expressed by Confucius, Buddha, Moses and Jesus. Their basic value system became overladened with religiosity. And yet, what they and thousands after them have proclaimed is the universal application of the brotherhood of man and a recognition of the supreme worth of all life.

We have been stalling for centuries in recognizing that we have a world culture, a many-faceted, and in a legend of forms, a beautiful array of expressions of this global human community. We need to cure ourselves of the sickness unto death of attitudes of superiority of one culture over another, of one race, nationality, or religion over another. Either we will recognize and "worship" our humanity which is also our "spirituality" or we will perish. Either we will reconstruct our social order and put people first or we will witness our own demise.

THE SCIENTIFIC AND TECHNOLOGICAL VALUES--By Dr. Raymond L. Wilkins*

Are man's changing values creating a world culture--i.e., a world-wide refinement and improvement in man's physical and mental condition? As a panelist, I have been asked to present my views on the possibilities that do or do not exist in the realm of science that might give birth to a universal culture of facilitate its creation.

The creation of any worldwide culture is predicated on the survival of our expanding population. Therefore, at the outset and from a purely practical point of view, the creation of a world culture will depend on two sets of needs being met by science.

Survival needs for our expending population--energy resources, food supplies, population control, disease control and prevention, preparation of man for space travel; and culture promoting needs--worldwide communications for all, efficient transportation economically affordable by all not just the elite or well-to-do, and sufficient time and adequate means for individuals, groups, and societies to interact and interrelate in order to assess and order those values that are most revered by most people.

These goals can be achieved whenever it is desirable to achieve them, that is, when they have a high enough priority to commend the resources needed for their attainment.

Realistically, however, I do not believe that science by itself is in a position to cope with the problems of a developing

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world culture. I find that there is a general agreement with the assumption that science can solve most human problems and that almost everything that appears to be possible will be done if it is considered desirable. However, I also find that when scientists have to consider what is truly and realistically desirable for human life, they cannot seem to find any common basis for discussion, much less any basis for agreement.

I believe that this inability stems from two principal causes: their conditioned, ingrained rigorousness, detachment and need to quantify everything; and the fact that science has been a tool of society rather than an artist of society for the past century. Science was first used to implement the objectives of industry, then the military, and now society. Because of this role as a tool, science has become unique and outstanding in its ability to develop technologies and means for reaching whatever goals were set for it whether it be fake masterpiece detectors for the artists, technological miracles for the masses or man on the moon in ten years for the politicians.

By the same token, however, scientists have not had to be responsible for the selection, prudence or continuing effects of any of these goals even though they have been free to select the means for their achievement. On the other hand, the politicians, philosophers and other policymakers or goalsetters have not really concerned themselves with the means to be used in achieving their goals as long as they were achievable within the limits of their resources such as time, money, space, and manpower. This brings me to what I, a scientist interested in the development of a world culture, believe is at the heart of the matter: Myopia and Symbiosis.

John Platt (The Center Magazine, Vol. 4, No. 2, March/April 1971) postulates one of the many myopic views that are currently being espoused by scientists in non-scientific areas when he says that there is only one crisis in the world--the crisis of crises--i.e., that technological change has taken place at a rate exceeding man's ability to cope with these changes and that science and technology should be <u>directed</u> to social research and development in order to produce improved <u>technical</u> methods, <u>organizational</u> designs and <u>social</u> inventions that can be adopted fast enough to close the gap between technological and social advances and keep it closed. He also postulates that science could serve as the matrix for the required interdisciplinary activities. In other words, he postulates that science is best suited to solve the social problems that science has created, viz., galloping technologies.

Carl Oglesby in the same issue just as myopically agrees that scientists should become involved in social concerns, but in the same breath states that their in-built tendency to behave verbally, intellectually, and spiritually like scientists in terms of their detachment and rigorousness would have a wicked effect on their <u>normal</u> <u>human</u> ability to reason about life and its hardships. He

goes on to say that to the extent to which scientists have any special training in this respect, it obliges them to isolate and sequester the moral aspects of problems on the ground that you cannot deal in science with what you cannot somehow quantify, and you cannot quantify questions of value.

My own personal view about the contribution science can make toward the development of a world culture is the result of the absence of a universally acceptable definition of "human being."

"Homo Sapiens" is well defined by scientists and their definition is universally accepted. Human being, however, has not been defined and means something different to almost each individual. Since the problem of values and culture deals primarily with the undefined "human being" rather than the well defined "homo sapiens," it cannot be dealt with effectively at this time by any single discipline. It is going to take a matrix of interdisciplinary effort, and science will be but one element in this matrix of interlinked chains, albeit an absolutely essential and unique elemental link. Each chain in this interdisciplinary matrix of efforts will have to be more than just a linear array of equally strong links--it will have to be a network of symbiotic links.

The scientist will have to maintain and continue to develop his special scientific perspective of the world and his methods of processing information and gaining new knowledge while also learning from the politician, theologian, artist, and representatives of other disciplines how they view the world, process information, and gain new knowledge and insights. By the same token, the others must learn the same things from the scientist. Only in this symbiotic way do I see the development of the observations, interpretations, and integration of all the knowledge and factors that affect human beings and, consequently, affect the development of a world culture.

Thus, I can envision the scientist learning to comprehend and appreciate some particular political or moral problem from the viewpoint of the politician or theologian and, because of this comprehension or appreciation, using his unique expertise to rapidly generate the knowledge or technology needed by the politician or theologian to solve their problem. I can also envision the politician and theologian learning to comprehend and appreciate the decision making processes of the scientist and thus putting themselves in a position to judge the consequences of a particular technology or goal--along with the scientist--before it is implemented.

Science will and must play a leading role in this venture because of its expertise, particularly in handling huge quantities of information, and in its ability to process it objectively into new knowledge or technologies related to selected problems or goals. Inevitably science will also provide worldwide, economically affordable communications, travel and time to reflect on human values for all.

However, neither these things nor a symbiotic chain of interdisciplinary efforts can result in a world culture--an improvement in man's physical and mental condition--until this goal has a high enough priority to command the resources and changes needed for its attainment. This priority can be generated only from a world-wide change of heart.

THE COMMERCIAL AND ECONOMIC VALUES--By Dr. Dee Tourtellotte*

These double-focused looks result in a degree encroachment. Thus from Dr. Ramunas, from Rev. Munson, and from Dr. Wilkins, they all approach my area obliquely and the key word this morning seems to be culture. I am wondering if it isn't too philosophic to carry it that far. I prefer to think that we haven't improved much beyond the age of cults, and cults to me signify single-minded interests and certainly the conversion of technical discoveries into industrial developments revolve around cults. Power is our cult, our big cult in this world. Maybe I am the only one here today who has traversed almost the full range of transportation from horse-and-buggy to jet planes. We are always at a crossroads. We cannot look forward without looking back and yet we know from Scriptures what happened to the person who looked back. And yet, I feel a little bit like I enjoy looking back, I am fearful of the future, and I am confused at what I see around me. So, I feel a little bit like the story they tell of the Southern minister who interlarded his sermon with the statement "status quo" and after the sermon was over, some of the brethren go up to him and ask him for an explanation or definition. He thinks a minute and then says, "Well, that means the mess we is in." So, we are in peculiar times.

Taking my interest all the way to industry, we are indicted for befouling the air, the streams, and sometimes even the thinking with possibly false advertising. So, the problem is not one that we have necessarily invented. It is something that has been demanded of us. This country was discovered in a mood of commerce, that is they were seeking new trade routes in the world. This land mass happened to get in the way and what emerged has been the result. Our educational system has followed the same course. It wasn't much more than a century ago that practically every institution of higher learning in this country was not a technical institute but a college for training preachers and later on teachers. Out of these institutions has come our technical background and now again I am back in Dr. Wilkins' area, but I do feel that in the beginning we pursued the product because it was essential to our livelihood. Since then, we have made more products than we can consume, so we are now in an era of competition. We are searching out the consumers.

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I mentioned before we are in an era of power, that is we are a peculiar glob of protoplasm when you figure that there hasn't been a new model in at least a million years and I don't anticipate the next million years is going to create much change except that we conjure up through our own mental processes. When you stop to think that you could inject a living being into this world of ours today without the benefit of books, lights, teaching, power, what not, we would immediately descend back to the cave. When I see people exalting over the things that we have at our disposal, I am reminded of some work that I did one time that involved the rating of the physical effort of the human being. When you figure that none of us can produce enough power, working as hard as we can, to even run out the family wash except on a washboard, and in a tub, it should make us feel pretty humble as far as what this factor of power may be worth.

From the technological and industrial standpoint, I would much prefer to see wars fought not with gun powder and napalm and with diesel powered vehicles, but settled in the backyard as David and Goliath did it with nothing more than a sling shot and a rock. But these days are gone. We cannot turn back. The problem is how to deal with these situations in the future. Unless we revise our methods of thinking, there is some question as to whether or not the human mind is capable through thought and philosophy to take into account his fellow man because it does become a matter of reconciling our relations with other people. I knew a professor of medicine in one of the top medical schools, who described human beings as a bunch of heterozygous bastards. Well, in order to measure up and to merit something better than the term might insinuate, we must develop the product of this large knob of nervous tissues that we have at the end of our spine to be tolerant, which we can't do, and to be creative, which takes effort.

The biological process has been characterized by a few basic factors such as reproduction, metabolism, hunger, locomotion, and communication. We have added in this era a sort of a happiness factor. That is, unless we are happy, everything is wrong, we get destructive and lose sight of the fact that in order to make for creative change, we have to be constructive. So, industry has been taken down the primrose path in many situations by making and selling the products that the world demands for comfort and pleasure. Getting back to this quarter-horse power maximum that any of us can create, we should be very respectful of the 250-horse power to 400-horse power behicles that we live with every day and take for granted since they are not always needed. Maybe they are unnecessary, but they have been salable. We have got to correct our ideas as to what we consider essentials and possibly direct out industry into channels of producing instruments that will satisfy our needs and not pollute our life and our thinking.

Fuel supplies which produce this energy are an important part of all our environmental problems. These supplies are not inexhaustible. Therefore, we must change our patterns of energy

production and use in order to preserve a wholesome and economic means of living. This is not only an industrial problem and it must be moderated by good social conduct. Professor McHarg of the University of Pennsylvania, in a recent lecture on "Man: Planetary Disease," emphasized the symbiotic relationship that should exist between man and his environment. He emphasized that man, in his dependency on all living things, cannot subjugate the earth. It is his attempt to do so that has resulted in what we call pollution and as Professor McHarg says, "put homo sapiens on the high road to self-extinction."

Are there changing values in industry or in the commercial and economic world? In order to save man from self-extinction, there must be a revision of values. Industry cannot survive or develop without careful attention to the profit motive. Populations cannot survive in any borderline state of destitution which does not take into account production for personal and social good. To the extent that the welfare state is based on a form of social and economic parasitism, it must be associated with a strong and well-balanced industrial system which creates both products and profits. The interrelationship of these social and economic factors needs to be based on a value system which hopefully would contribute to a world culture.

THE SOCIAL AND EDUCATIONAL VALUES--By Dr. Donald J. Murphy*

Many significant changes that will affect education have been noted. By 1980 our population will have increased by about 25 percent. Most of this increase will occur in metropolitan areas in which nearly 80 percent of the nation's population will reside. This implies that social inventiveness will be taxed to keep pace with expanding urbanization and to assure adequate living conditions, services, and programs of education. New arrangements will be needed to meet the implosion in order to prevent the strangulation of the central city, yet maintain reasonable autonomy among the several units through more appropriate annexation procedures or through local compacts to enhance the use of resources. What are some of the major characteristics of this changing society?

First, knowledge will continue to increase and probably will double in many areas. This means that greatly improved storage and retrieval systems will be needed, especially for education, in order to avoid the waste in duplicating experiments and studies due to inability to find what is known and to activate learning.

Second, instant communication will be available at the home level. This implies that the organization of various telecommunication devices into a coordinated console arrangement is pertinent

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to the teacher's task, the student's self-learning efforts, and the adult's continuing education.

Third, transportation will move up to the Mach III level in the air and will be greatly improved on the surface. This means that increasing mobility of population is already evident and that meeting the problems of adjustment in local schools and communities throughout the nation will necessitate the development and transfer of adequate individual records and of effective provisions in local school systems for determining and meeting the needs of individual students.

Fourth, economists indicate that the gross national product may increase by more than 50 percent of present levels. This implies that the proportion or amount needed for education must be established at local, state, and federal levels and made available on a basis that will assure the maintenance of relative autonomy in relationship to the responsibility at all levels.

Fifth, the work force will increase by about one third, and many new kinds of occupations will develop. This means that people must be prepared to meet vocational as well as other citizenship needs and that continuing education for all to meet job changes will be paramount.

Sixth, the productivity of each individual and the effectiveness of the organizational and operational procedures will determine the economic level of any community in the nation. This is anticipated to increase by a third. It implies that the know-how of education will become a product in itself and that it highlights mobility as a strength of national as well as international stability.

Seventh, many ideas have been and will be increasingly in conflict. This will be influenced particularly by the greater proportion of the young, while leadership control still will be in the hands of the older population. The struggle between the conservational and the progressive approaches will further complicate value choices. This means that for education it will require careful selection on tested bases of the best from the past and the present and the equally careful use of progressive inventions which have been proven under simulated conditions. It also means that procedures will need to be discovered to improve the rationality of decisions and choices.

Eighth, the human constant will bring to man's life the same pattern of development and basic urges as in the past and the environment into which the child is brought will be vastly different from that of the individual who is responsible for his birth. This implies that due recognition of the ever widening environmental gap between child and parent must be recognized and education brought to bear to close that developing chasm.

Ninth, government at all levels will be much closer to the individual, yet will seem farther away in means of influencing its decisions. A developing schism between the new establishment and the old is chronic now and may develop into an acute problem. This means that social invention must be provided to assure that the leadership elite does not lose touch with the masses and that conversely, education for the masses must develop ways and means of keeping all persons abreast and a part of the local, state, and national goals and development.

Finally, nongovernment organizations over the years have been a stabilizing influence and will play an ever more important role in maintaining the balance of ideas, progress, and local, state, and national achievement. This implies that through education, students need to learn to understand better the strengths and weaknesses of organizations and for the educational profession this will mean change in associational relationships, perhaps through the creation of an American Association for the Advancement of Education, including all of the influential nongovernmental educational groups. Such an organization would be of such size and influence as to be looked to as a source of sound authoritative education.

All the above are positive changes. There are negative ones too, such as war, the race issue, a depression, or a national catastrophe. This means that in the teaching process, children and youth need to understand the human processes and ways of preventing, when possible, or dealing effectively with unfavorable developments.

Education itself is a social invention. How can education provide the social inventions necessary to solve society's problems? The major implications, based on the previous emphases, are as follows:

For the Federal Government: Since the Federal Government is the largest and most effective tax collector and since lay autonomy in education is a tested principle in our national tradition, then an acceptable formula for sharing in the resources of the nation is paramount. The U.S. Office of Education could properly and more adequately tap the lode of state and local educational expertise rather than develop new administrative hierarchy. Furthermore, the Office of Education could properly devote its major attention to the greatest need in education--adequate research, application, and development--to provide the pertinent facts for the solution of educational problems and the enhancement of its traditional role.

For the State Government: Bona fide state leadership and unitary professional administration of education with the same prerogatives and responsibilities now held by many local administrators and their boards of education, particularly in urban centers, are essential; the encouragement of arrangements among states of a region for the more adequate pooling of resources is necessary.

For the Local School District: Since communication and transportation have shrunk the state geography to the relative size of a judicial district, most states should look to as few school units as there are judicial districts, as administrative entities directly related to the state superintendent and board.

For the Curriculum: Arrangements for the further individualization of instruction on a self-learning as well as a directed teaching basis are required. Mastery of retrieval technology is important to achieve a more valid means of assuring selectivity in materials. To reduce repetition and to achieve impact learning are necessary goals.

For the Teacher: The mastery of the tools of technology is essential in order to bring at least simulated experience of all kinds and varieties into the classroom; furthermore, the art of administering learning will cause the redeployment of teachers in many varying teaching tasks.

For the Student: Self-learning on a continuous basis will be the goal. How to maintain individual identity either in isolation or in groups will be the end. The student will need the ability to measure continuously his own improvement, particularly his ability to behave not only in terms of what he knows but in relationship to what appears to be desirable and acceptable behavior.

For the School Facility: The school facility as such will need to be designed as a total citizen laboratory in itself, a place for self-learning and continuing education tied into the home workshop units as well as with other related facilities distributed in the community.

For Business: Direct participation in the improvement of the educative process must continue. This should lead to the development of knowledge retrieval utilities for education similar to those that now exist in many large corporations for their own benefit.

For Finance: A much larger percentage of the personal income will be needed for elementary and secondary educational research, and at least a comparable percentage increase for all other kinds of continuing learning, including higher education.

For the Law: A renewed emphasis upon a government by law rather than by men is essential. Metropolitan areas will need to develop new legal authorities, similar to the Metropolitan Authority of Toronto, Canada, in order to prevent central city strangulation and at the same time to gain better usage of metropolitan resources in planning and providing for improvements in education. Each state will need to develop and refine its "conceptual design" for education and take steps to assure that its legal structure is consistent with the design. Federal laws must be designed to stimulate states and, through the states, the local communities to

higher achievement to meet individual as well as national goals through expansion of a comprehensive rather than a categorical grants-in-aid program.

For the Eight-State Project: A social invention in itself, the careful planning now going on must lead to action, demonstrated accomplishment, and a higher personal benefit for each member of the population. All the necessary ingredients are present. How to create the social generator is the problem.

For the World: Know-how and its teaching inference may well be our most important product until such time as other nations reach the self-regenerative point.

What do those social and educational characteristics and their implications mean to "The Changing Values and a World Culture?" Let us have a moment to tie up the essential points to our main theme.

Population increase in the years ahead and the concentration of population in urban areas create serious problems. The ten characteristics which I spoke of in the social and educational fields imply the changing values because new problems demand new approaches which require new concepts, new outlook, and new attitude. Hence, we have the new values.

We now value highly the increased knowledge, the advanced communications and transportation, the greater gross national product, the diversified forms of work or occupations, the higher economic level of our society, the challenge of leadership control by the young, the different environment facing the new generation, the closer relationship between the government at all levels and individual citizens, and the continued stabilizing influence of the non-government organizations.

While negative changes such as war, race issue, depression, or national catastrophe are real with us, it is obvious that the positive changes, as they are embodied in the characteristics mentioned before, do provide the changing social and educational values needed for dealing with them effectively. Consequently, those changing values will contribute to the development of a world culture.

THE SELECTED WORKSHOP PRESENTATIONS

THEME:

NEW DIRECTIONS AND NEW EMPHASES FOR EDUCATIONAL PROGRAMS

Selected Activities of the U.S. Office of Education

By Dr. Neal Shedd
Coordinator, Urban Education and Community Services Programs
The U.S. Office of Education

Possible Implications of a World Culture for Education

By Dr. Finis E. Engleman
Former Consultant, UNESCO
Consultant for International Education
The U.S. Department of State

The Study of Latin America in the Secondary Schools

By Mr. Emmit Partin
Instructor, Department of International Education
University of Pennsylvania, Philadelphia

Higher Education in a World of Diminishing Cultural Diversity

By Dr. Saul Sack
Professor of Education, Graduate School of Education
University of Pennsylvania

Humanizing Commercial Culture and World Education

By Dr. Clyde O. Davis
Chairman, Board of Trustees
Glassboro State College

THE SELECTED WORKSHOP PRESENTATIONS

NEW DIRECTIONS AND NEW EMPHASES FOR EDUCATIONAL PROGRAMS

SELECTED ACTIVITIES OF THE U.S. OFFICE OF EDUCATION--By Dr. Neal Shedd*

This workshop asks "If man's changing values are creating a world culture, then what are the new directions for our education?"

I contend that in the main, the theme makes the assumption that man's changing values are creating a world culture. Perhaps it is true, but at what rate? At the turn of the century, a short 70 odd years ago, the tempo of living and the pace of social change were geared largely to the current modes of transportation and communication. Bell had invented the telephone; Edison had made electricity available; and the phonograph was the marvel of the age. The Wright brothers had sustained air flight for a few seconds; Roentgen had discovered the X-Ray; and Marconi had heard a faint wireless message across an ocean. What did man value during this period? What has man valued during the past 70 years? Is there a difference?

Keeping the theme in mind, let us look at two rates of changes that involve man's values. I would like to paint a word picture of the rate at which scientific discovery and advancement are occurring. Certainly one of the most picturesque illustrations of this rate is that given in an address before the Franklin Institute by Dr. Hillard Page, who was the general manager of the Missile and Space Vehicle Department of General Electric. In calling attention to the 20th century's crescendo of invention and industrial change, he said, "This tremendous burst of creative activity may be dramatically illustrated by scaling down the 50,000 known years of man's history to fifty years." "By this concentrated scale," he continues, "man left his cave for some other kind of dwelling ten years ago. Five years ago, he invented writing. Six months ago, Gutenberg developed the printing press. Two months ago, electricity was discovered. Two weeks ago, airplane was invented; last week, radio; last Sunday, television and the jet airplane; this morning, Sputnik No. 1 went into orbit." And, we might add that "Only moments ago, Dr. Blaiberg of South Africa received his new heart."

Now, once again, I ask you to step back in time with me, this time to view history of human events that have a more direct

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bearing on our meeting today. Suppose we step back 500 years to encompass the history of the United States and we scale the 500 years to 50 years. Look again this time for achievements, regression, and rate of change in the history of human events. Forty-seven years and seven months ago, Columbus discovered America; thirty-five years ago, the first slaves were brought to Virginia; nineteen years and four months ago, the Continental Congress declared its jurisdiction over Indian affairs; and one month later, the young American colonies fought a revolution for their freedom. ... Please notice, then, the contrast in the rate of advancements in science and technology and the course of human events.

How about the U.S. Office of Education's activities and their contribution to the development of a world culture? Consider your own objectives and activities in view of these rates of change in science and technology and in human events. It is not my purpose today to indict the U.S. Office of Education or this Conference, but rather to cause us to raise questions about what we value highly and why. We might ask ourselves such questions as: Is a world culture developing? If so, what values of man are affecting the phenomena?

I contend that "Education is pregnant with problems that were not created solely in her house, yet she cannot deny a part in the affair." This is to say that our current modes of technologies and human events were not invented by ignorant men and education helps making them intelligent and able to mold the modes, even though the rate of this molding is very slow indeed.

POSSIBLE IMPLICATIONS OF A WORLD CULTURE FOR EDUCATION--By Dr. Finis E. Engleman*

Whether or not we agree with the assumption that man's changing values are creating a world culture, the evidence is strikingly clear that the world has grown small, interrelated, and considerably interdependent. During my life time, the American has moved from a life and a culture similar to that of Julius Caesar to the life and culture of Alan Shepard. Fundamentally, it has been science, technology, and educational know-how which have destroyed much of the old, even the values, and brought modern economy, production, communication, and transportation of today. Even though much of the world is illiterate, agrarian, and poor, the vision and hope for a better life are real to the people of the world. Because of all this and more, it seems crystal clear that in a major sense a world culture is in the offing. Surely few can doubt that international and intercultural understandings and appreciations are imperative among all people, of all philosophies, and all races. If we grant the need for such understandings, let us look at some possible implications for education.

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First, men everywhere in America, particularly educators, should assiduously seek to explain the growing need for a greater understanding of the nature of this little world and the admirable character of people and their culture everywhere. The very presence of nuclear destructive powers demands friendship rather than enmity. A sensitiveness to the need we have for what others have to give seems imperative. Materially and culturally we are a nation of have-nots. America cannot fulfill its leadership role without knowing and appreciating what others have to give us. It seems likely that, had we known the culture of Southeast Asia, we would probably not be trapped in Vietnam.

Second, teachers colleges and district school systems should seize the opportunity to share and exchange resources with American sponsored schools overseas. The school-to-school program by which overseas schools and state-side schools are paired offers unusual opportunities.

Third, the curriculum of our public schools should be enriched by a sound sprinkling of the culture of the Arab world, Africa, and the Orient. Our Western European heritage is rich but insufficient today. It must be supplemented. This can be done through philosophy, art, music, dances, architecture, history, government, and language. It is past time to think of modern language being limited to German, French, and Spanish. Certainly Russian, Chinese, Japanese, Arabic, and Swahili are a must for many pupils.

Fourth, exchanging American high school students with those of other cultures has been tried and the results are promising. The same has been true with teachers. One American high school makes such an experience a prerequisite to graduation.

Fifth, our foreign policy as it pertains to promoting good will and understanding is of paramount importance. Trade, tariffs, balance of payments are related to international understanding. Thus, educators should be activists toward Congress when special interests promote legislation that makes enemies rather than friends.

Sixth, educators should know the great amount of literature that is available on the subject of international affairs. Likewise, the scores of organizations and institutions that can help should be known to educators and laymen.

Seventh, vocational or occupational education institutions such as state colleges, universities, and community colleges should alter programs to prepare men and women for work in other lands and cultures. Preparing for a profession or job is no longer a neighborhood matter.

Eighth, educators should keep in close touch with the many special projects being undertaken by the United Nations and the UNESCO. Pollution, exploration of the sea, and agreements on sports operations are good examples.

THE STUDY OF LATIN AMERICA IN THE SECONDARY SCHOOL--By Mr. Emmet M. Partin*

In an era of vast communications, rapid transportation, and intercontinental missiles, it is difficult to disagree with Harold Taylor that "to enjoy any longer the luxury of defining one's nation, one's society, or oneself in terms of pride of ancestry, social superiority, or power of destruction is not only supremely dangerous to the survival of the race, but intellectually and socially obsolete." (The World and the American Teacher, AACTE, 1968, p. 16).

Yet, our secondary school curricular offerings on other cultures are indeed scant. A major cause for this situation is found in teacher preparation programs. Teacher education, as James B. Conant points out (The Education of American Teachers, McGraw-Hill, 1963 and The Miseducation of American Teachers, Penguin Books, 1963), is too narrowly concerned with method and functional aspects and too divorced from other courses in the college. This is not to minimize the necessity of methods courses, and certainly not the practice teaching experience. But, it is to recognize that the estrangement between the field of education and the academic areas, evident especially since the second decade of this century, has been an obstacle to providing teaching training candidates a base from which to begin international studies. The fact is that American teachers receive little training which will equip them to understand and teach about world society. It has been estimated that not more than 3 to 5 percent of teachers have had courses in non-western cultures or international affairs (Taylor, p. 26).

If we believe that we must study American values and ideas in a world setting, this suggests a knowledge of foreign educational systems, ideas, and the international influence of pedagogical practices and concepts. At present, comparative education plays a small role in teacher preparation in this country. The Comparative and International Education Society is concerned over its status in teacher training because "it appears that in recent years comparative education, despite its progress in research activities, has made little headway or has even played a diminishing role in teacher education programs throughout the country." (Comparative and International Education Society Newsletter, June 1971, pp. 2-3).

The area studies programs exist in only the large, well-known universities. In the majority of institutions of higher learning in which teachers are trained, there are neither the resources nor staff which would permit the offering of a significant number of courses on a foreign nation or area.

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Currently, the study of Latin America, for the majority of our secondary school students, is limited to a unit in a social studies course, frequently entitled World Cultures. Too frequently, the teacher has not taken academic work concerning Latin America and does not have the knowledge with which to supplement the fragmentary and factual information that the textbook may contain.

A smaller number of students in our high schools take Spanish. On the whole, this course deals too exclusively with language and literature and emphasizes Spain to the neglect of Latin America. As a result, the students fulfill their language requirement without a clear understanding of the culture of Spanish-speaking people of this hemisphere.

A major purpose of studying a foreign nation or geographical area is to understand the culture or the total ways of living employed by a people and how these ways have been transmitted from one generation to another. Such an objective implies the use of various disciplines in the social sciences and humanities. For example, a notion of how the Mexican Revolution came about and its impact can be gained only through a knowledge of Mexican history, literature, philosophy, economics, education, and the arts. This aim further suggests the necessity of replacing the stress on facts, which has characterized our education at all levels, with an emphasis on comprehension of concepts and trends in order to gain a total view of the area under study. In short, we should attempt to impart to our students the attitudes which historically and currently have motivated the actions of Latin Americans. In our courses on Latin America, why should we not develop topics around such terms as <u>espíritu</u>, <u>mañana</u>, and explanations of the attitude toward death and of the role of the <u>caudillo</u>?

If we want our students to understand Latin America, several drastic changes will have to be made. First in order is a revision of teacher training for those who will be in charge of courses in this area. Future social studies teachers who are to teach the World Cultures course should concentrate in one geographical area: Latin America, Asia, Africa, etc.

College students preparing to become instructors in World Cultures or Spanish should receive training in the selection and evaluation of textbooks and other instructional materials. Currently, this preparation is often neglected with the result that the beginning teacher employs the trial and error method in the selection of material. Whether this instruction is to be offered in the academic or education departments may be decided by each institution.

All prospective teachers of World Cultures specializing in Latin America should be required to study in a country of that area, with funding provided. It is very difficult to understand a foreign culture without having lived in the country. There are few, for example, who can grasp the importance of <u>gracias</u> to a Latin American without having lived in that area.

In our staffing, we should become more flexible. We have neglected largely the possibilities that may exist in a team teaching effort on the part of well-qualified social studies and Spanish instructors. Each teacher could utilize his own previous academic specialization in providing students of both courses with a deeper understanding of Latin America.

We should also break the barriers that exist between high schools and colleges and universities. We might follow the example of Latin American countries in which the same individual teaches in the preparatory school and the university.

Too few school districts have utilized fully the services of foreign citizens now residing in the states. The Ogontz Plan might serve as an example. Under this arrangement, foreign students and their wives enrolled in local colleges teach, in consultation with the regular teacher, classes in foreign culture for a half day during three weeks in the Philadelphia public schools. The salaries for these student teachers come from the district's budget for substitute teachers. (Taylor, p. 161).

A void that needs to be filled is in the area of instructional materials. The general textbooks on Latin America stress political history to the exclusion of cultural history. There are excellent paperbacks, but these tend to be directed to the college student. Some of these, however, can be used with advanced high school students.

Much yet remains to be done in the production and revision of instructional materials for the secondary school student of average ability. Some of the aforementioned paperbacks can be adapted by abstracting material and modifying the vocabulary to coincide with the comprehension level of the student. The production of textbooks which emphasize broad concepts and trends offers a rich area of cooperative activity for specialists and secondary school teachers concerned with Latin America. The use of foreign residents as visiting lecturers and of audio-visual materials can do much to present clearly the customs.

The secondary school teacher responsible for the study of Latin America, like his counterparts in other subjects, needs more time to keep informed about the research in his field and to experiment with instructional techniques. Lighter schedules and the abolition of non-instructional duties are necessary if the teacher is to fulfill these tasks.

Finally, any attempt to initiate immediately a state-wide or even district-wide emphasis on Latin America in the secondary school would likely end in chaos. We must accomplish first the previously cited reforms and changes. It should be evident that it is a task which will require a great deal of time and work.

HIGHER EDUCATION IN A WORLD OF DIMINISHING CULTURAL DIVERSITY--By Dr. Saul Sack*

The very notion of one world suggests a diminution of diversity, at least a de-emphasis of differences, and a stressing of elements of commonality as a basis for cooperative effort. A recent trip to Europe strikingly supported the idea of diminishing diversity. Charlie Chaplin's motion pictures were playing in Geneva. The Paris press was acclaiming Hair. And on three successive evenings in London, I attended performances with Claudio Arrau and the London Symphony Orchestra in an all Beethoven concert; Hadrian VII; and Fiddler on the Roof; all of which are familiar to American audiences. The universality of cultural dispersion is convincingly demonstrated by the ubiquitous and felicitous impact of Fiddler on the Roof. So strikingly empathic are its themes, that Japanese audiences find it possible to relate to its eminently human message, despite its strange cultural setting.

Ample documentation is furnished by remote and recent history in the arts and sciences, in the myriad disciplines that engage universities, to suggest that greater gaps of understanding and communication separate scholars professing diverse fields of study in the same cultural milieu than separate scholars from dissimilar national cultures professing identical fields of study. This does not mean to imply the absence of diversity; rather, it suggests that the forces which divide us are ideological and economic and they are rooted in custom and social amenities rather than in culture.

The similarities of function and purpose, the cultural consanguinity that marks the higher learning in nations that have enjoyed centuries of university life, are also characteristic of universities in developing nations. Implicit in the notion of cultural unity, and indispensable to its realization is the assumption of commonly held values, particularly those values that reinforce the one world concept. American universities will contribute to the forging of international unity provided they effect alterations in their stances towards students and institutional participation in the political process. The former reminds us of our forgotten humanism and the latter provides us with the instrumentality for regaining it.

Rarely in history has our country been so profoundly disturbed by recalcitrant youth seeking to remake society in the image of their utopian vision. Student movements arise in periods of transition, when, for example, the values inculcated in children are sharply incompatible with the values that later need for

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effective participation in the larger society, or when values which are prevalent in schools are not supported by established political elites in the larger society. In other words, the formation of student movements in general may be a reflection of technological, cultural, and economic changes that require new forms and mechanisms for distribution of political power. Intellectuals and students are most likely to criticize established authorities because they, more than any other stratum of society, are concerned with the problem of creating and articulating new values.

It should be clear that there are no pragmatic solutions to the problems raised by contemporary student conflict. However, a sine qua non for the continued viability of schools as social institutions, is the increased participation of students in the decision-making and policy-making process. The inclusion of students in policy-making is a recognition that formal political means are necessary to provide adequate representation. The school, like other social institutions, commands such critical importance on those areas that it has in effect made of students a new kind of group with new kinds of legitimate interests, and it must revise its structure of representation accordingly. Similar considerations apply to the need for reformation of current disciplinary standards and procedures

The development of workable internal mechanisms of order and justice is critical, since the alternative is recurrent outside intervention. The reduction of disorder seems unlikely unless schools possess the means to commit themselves decisively and consistently to the autonomous resolution of disputes. Resort to force and the unleashing of official violence against student protesters is the clearest way for an administration to destroy effectively an academic community. Political neutrality is considered as a condition for freedom from external interference. But, we fail to realize that man is a political animal, and that politics, as Aristotle tells us, is the master art. Universities have always responded politically. What has escaped us is that these responses have accorded with generally accepted notions of what is proper. Proclaimed positions are labelled political only when those positions are addressed to crisis situations that evoke counter proposals for radically different solutions. It is, consequently, an abdication of responsibility, a rejection of the universal culture and humanism universities proclaim to advance when they remain silent as institutions to questions of war, poverty, discrimination, and the like.

How about how directions and new emphases at the college and university level? Based on this analysis and discussion, three outstanding new directions or new emphases can be discerned. First of all, there is a de-emphasis of differences and a stressing of elements of commonality, the purpose of which is to promote better understanding and to develop greater unity or closer cooperation. Secondly, because of a number of factors present in the academic

institutions as well as the society at large, many students on college campuses became discontent, disillusioned, and even rebellious. As the result of many confrontations on campus and in community, students in general have won their place in the decision-making processes at their institutions. And, thirdly, a world culture means a way of life characteristic of all men and women everywhere in this globe, regardless of their numerous differences. The promotion of such universal culture and humanism would be greatly advanced by the academic institutions of higher learning through the active participation of those forward looking, energetic, and ideal-oriented young people.

HUMANIZING COMMERCIAL CULTURE AND WORLD EDUCATION--By Dr. Clyde O. Davis*

Man has produced a commercial culture. Almost all careers are related to business, and concerned with the making of profit. Is this the all and the end of human existence?

The industrial revolution was a natural and unavoidable consequence of the gain in respectability of dealing for profit. We have moved from slave power to atomic power in less than 100 years. People who can afford it have at their command a great army of mechanical and electrical servants.

The question before us is whether the values inherent in the commercial culture are desirable, or whether we ought to be moving toward a post-commercial culture. The commercial culture is money-oriented and money-centered. I believe that in order to meet the long-term needs of people, our culture ought to be people-centered. A basic weakness of the commercial culture, then, is an inherent lack of concern for people, for the environment in which people live, and for the future of the human race or any other life on earth. Fewer people are self-employed, and the majority of persons are but consumers in our society. These behaviors are increasing in an environment which has increasingly become less healthy. Almost everything is viewed as but raw material for the utilization of the commercial culture. Neither nature worship nor humanism are compatible in the commercial culture. I am convinced that commercial enterprises conducted solely for profit without regard for social or human consequences are wrong.

The world community of educators is one group that could humanize our commercial culture and lead us toward a post-commercial culture where the needs and rights of people will be central. I hope the scholars who see humanity as a single species will have the courage to write textbooks that tell the truth about everyone. The chauvinistic nonsense that has long been typical of textbooks ought to be eliminated.

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*Dr. Davis is chairman of the Board of Trustees of Glassboro State College.

Education must play an important role in the humanizing of the commercial culture. World Education really has two separate problems to solve. One is how to preserve human life as long as possible; and the other is how to improve the human condition, to make life the great and exciting experience it could be for every living person. Some of the goals of World Education can be stated in the form of precepts as follows:

First, technology should be utilized for the enrichment of human life and not to serve the whims and line the pockets of a few.

Second, the best maxim for the good life is the golden rule.

Third, the uses of competition ought to be reexamined because competition in research and scholarship is far less effective than cooperation.

Fourth, preserve as much of the good earth as possible for future generations. Stop considering everything on earth as a raw material for a profitable business.

Fifth, consider each new symthetic substance as poisonous until proof to the contrary is hand. Avoid contaminating the human body as well as the earth.

Sixth, the cities of the world must again be centers of culture and humanity rather than concentrations of poverty and misery.

Seventh, guard against the leader who leads in directions contrary to the best interests of humanity. Learn how to identify the best interests of humanity.

Eighth, examine thoroughly every political judgment about any people or nation that can provide a basis for eventual war.

Ninth, the brightest and best motivated young people ought to be encouraged to enter government service.

Tenth, the earth is not growing larger. Neither are the areas of earth that are fit for human habitation. But, the human population is growing rapidly. Therefore, education must foresee and forestall catastrophic collapses due to overlarge population.

I would add parenthetically that human sex urge and the dire need to stop the increase in population are for the first time in head-on confrontation. Because this is a new phenomenon, we do not have an ancient precept that covers it. I suggest that we set about to develop a theology of the unborn that will permit any safe method of contraception, and any method of termination of pregnancy, without morally outraging anyone.

What are the new directions or emphases for education at various levels, particularly the community level? By community level, it means community groups with educational programs of some kind, such as churches' Sunday Schools, youth or young people's and women's organizations, Young Men's and Young Women's Christian or Hebrew Associations, Boys and Girls Scouts, Business and Professional Women's Clubs, Chambers or Junior Chambers of Commerce, as well as civic, social, and service clubs including those of the Rotarians, the Kiwanis, the Lions, etc. My suggestion is that they, like formal schools and colleges or universities, consider adopting the following specific directions or emphases:

1. Stress the concept of the family of man and the idea that all humans are members of the same species with no superior or inferior races designated to them.

2. Realize that such statement as "You can't change human nature" is only an excuse used by those who do not try to educate people away from hate, racism, greed, cupidity, and pride because there are no natural humans and everybody is, to certain extent, changed by the culture that he is born into.

3. Focus on the problem of overpopulation in this world and the need for finding ways to decrease human productivity.

4. Emphasize that every nation and population ought to try hard to educate itself to the need to preserve as much as possible of the natural earth for posterity.

5. Make the golden rule the foundation of any system of education.

6. Look at technology as a gift of God to man to be used in the best interests of all people and not for the enrichment of a few.

THE CLOSING ADDRESS

By

Dr. E. N. McKeown

Phi Delta Kappa Representative

District VI

Eastern Canada and Northeastern United States of America

THEME:

OUR HOPES AND OUR VISIONS

"If more of us, educators ... can see the importance of 'planting for life' through training and educating people, and also are willing and ready to work for the much needed 'worldwide change of heart,' the light is there. That light will brighten the path for creating a world culture. It will also make possible a brighter future for mankind in this rapidly changing world. It is in these possibilities that we see 'OUR HOPES AND OUR VISIONS.'"

THE CLOSING ADDRESS

OUR HOPES AND OUR VISIONS

By

Dr. E. N. McKeown*
Phi Delta Kappa Representative, District VI
Eastern Canada and Northeastern United States of America

I feel as if I am wearing two hats this afternoon. First, as district representative of Phi Delta Kappa, which helped to sponsor the conference here, and as such I would like to offer my personal thanks and congratulations to two men whom I shall call George Number 1 and George Number 2; the two Georges who have been responsible for such a fine job in getting this conference planned and off the ground. Now, at the same time, I suppose I should go on and thank another "George" as well, because if he had done a better job we might not be here today at all.

I listened this morning with interest to the keynote speaker and to the four panelists. I have been around this afternoon and sampled the flavor of a number of the workshops. There are a few points that came through to me among the many interesting things I have heard. As Dr. Ramunas said this morning, "we are concerned with the unfolding of the whole man through creative interaction." As Dr. Wilkins said, "we have to learn how to educate ourselves and each other, and in order to do this we need a world-wide change of heart." As Dr. Murphy said, "we have to educate so that man can walk with the same confidence on Main Street as he now walks on the surface of the moon."

If this, as we see it today, is not truly the best of all possible worlds, it is up to us to change it. We cannot do anything organizationally that we are not prepared to do ourselves individually. Too frequently, when we get together as educators like this and we start talking about World Education, we forget that it starts right here. It starts right in our own hearts and minds. There is no point in talking about what a wonderful world community we could have if we are not prepared to do something about our own community.

I listened in one of the workshops this afternoon to people talking about the commercial community and the effect and

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implications of big business. I read on my way down here in one of the weekly news magazines about a referendum on public housing and I thought, "it's wonderful when we talk in groups like this about the need for public housing for the poor of our two nations." And then, we go out to a referendum as an individual and vote "No" which in effect says, "public housing yes, but not in my neighborhood." Or when we sit and say, "pollution is a dreadful thing and we all have to watch the ecological balance of our world, of our nation, of our community." Then, we go out and buy high phosphate detergent in non-returnable boxes.

I believe that this is truly the best of all possible times, if we but know what to do with it. Really, the problems we face are insignificant, it is how we deal with them that is important. Everyone says that he is busy and yet when you look around the world I think you find that more and more are doing less and less; and fewer and fewer are doing more and more.

Dr. Ramunas said this morning, "changing values will not necessarily create a world culture. The only thing that can create a world culture is you." This means each and every one of us in the conference as well as those who are not here.

There are two thoughts which I would like to leave with you. Without a deep and biding personal commitment on your part, anyone who even dreams of World Education as a solution to the problems of the world is like Alice in Wonderland, "A child of the pure unruffled brow and dreamy eyes of wonder." If you are prepared to make this personal commitment, then might I quote to you from the words of an ancient Chinese philosopher, who appeared in the January 1970 issue of Phi Delta Kappan, which has devoted to International Education. The Chinses sage, Kwon Tu, about 2,000 years ago, was reported to have said, "when planting for a year, sow corn; when planting for a decade, plant trees; when planting for life, train and educate people." Alice in Wonderland or Kwon Tu? One world or none? A world community with unity but not unification or conformity? The confluence or influence? The choice is yours.

Where are "our hopes and our visions" then? If more of us, educators whose responsibility is to help develop citizens and leaders of the world, can see the importance of "planting for life" through training and educating people, and also are willing and ready to work for the much needed "world-wide change of heart," the light is there. That light will brighten the path for creating a world culture. It will also make possible a brighter future for mankind in this rapidly changing world. It is in these possibilities that we see "Our Hopes and Our Visions!"

HIGHLIGHTS OF CONFERENCE ACTIVITIES

The Keynote Address and the Panel Presentations

By Mr. Nicholas Sferrazza
Assistant Superintendent, Gloucester Township, N.J.

The Workshops

Number 1--Higher Education
By Mr. Irving Bach
President, PDK Glassboro State College Chapter

Number 2--Higher Education
By Mr. Edwin Reeves
Assistant Professor, Glassboro State College

Number 3--Higher Education
By Mr. Edward A. Barrett
Elementary School Principal, N.J.

Number 4--Elementary Education
By Mr. James N. Thompson, Jr.
Elementary School Teacher, Elmer, N.J.

Number 5--Elementary Education
By Mr. Ervin R. Lohbauer
Elementary School Principal, Runnemede, N.J.

Numbers 7 & 8--Secondary Education
By Mr. Donald M. Ulrich
Elementary School Principal, Blackwood, N.J.

Numbers 9 & 10--Community Education
By Dr. Richard R. Smith
Assistant Professor, Glassboro State College

The Closing Address

By Mr. Joseph Indriso
Elementary School Principal, Grenloch, N.J.

The Conference in General

Letter by Dr. Frank Bretz
Provost, Glassboro State College

Letter by Mr. Walter Melinkoff
World Culture Instructor, Pocono Mountain School District, Pa.

Letter by Dr. E. N. McKeown
PDK District VI Representative, Toronto, Canada

Letter by Dr. Melvin E. Rosier
Superintendent, Lampeter-Strasburg School District, Pa.

Article by Miss Linda C. Hammond
Reporter, Courier-Post, Camden, N.J.

HIGHLIGHTS OF CONFERENCE ACTIVITIES

THE KEYNOTE ADDRESS AND THE PANEL PRESENTATIONS--By Mr. Nicholas Sferrazza*

The Keynote Address

Are man's changing values creating a world culture? The direct answer to this question is that they will not necessarily result in a world culture because man's values changed radically during the last 500 years but no world culture has been created. We, however, are now standing on the threshold of a world culture.

What is world culture, then? It is unity in diversity, diversity in unity, and uniformity without conformity. Otherwise, it means deformity of man. The foundation of such a world culture seems to lie in China, Russia, and the United States. The issue is whether they unite and prosper in one world with a world culture or they disunite and perish without the "one world" and "a world culture."

Existentialism as a philosophy shook and is still shaking Europe and the West. The Orient was, still is, and will remain to be existential. It is, therefore, a cultural bridge uniting the East and the West. This, being the first in world history, will build a world culture, since there is a common wish for life and existence.

Youths around the world are carrying on an academic revolution. They are, for the first time, world-minded and they are together by common problems. They begin to build a world culture and they are laying the foundation for such a world culture by searching for inner unknowns, for psychological resources, and for psyches. They reject the one-dimensional man. The four dimensions which man has are economic, cultural, social, and religious. Elimination of the economical dimension means biological and physical destruction of man. The cultural dimension requires culture-centered values to promote mental development. The social dimension needs social and humane inter-personal environment to promote moral self-actualization. And, the religious dimension demands a socially and humanely integrated environment to promote the unity and uniformity of man. Thus, religion is a system to relate meaningfully the totality of human existence through integration.

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The Greeks, the Romans, and the Jews, in a way, established some world cultures during the middle ages through some of the European nations. Building a world culture now has four cornerstones, namely, commune, commonwealth, unity, and community. Without education and educators, it is all impossible. But, old education is crumbling and collapsing. New education should be provided on all levels from kindergarten to university under the auspices of local, state, and Federal governments as well as the United Nations and the new world universities to be established.

New education is not instruction or rote learning which produces in one's cortex nothing but meaningless words. It is a sum total of rules laid down by existential conception of education. It should be all-round, many-sided development of the whole man. Teachers should be able to assess and develop the potential capacity of their students. They should consider education as unfoldment of the whole man in creative interaction and reaction, rather than a process of canning or stuffing of the skull. Whole man is the key to understand new education and the teacher is thus the mediator between the student and the world.

Mankind is and should be considered as one single family. Human life has some liberty without equality or some equality without liberty. New education is and should be the universal equality and liberty and peace. The keynote of Western education is self-actualization and the emerging world culture. It means self-actualization through life, both giving and receiving.

Have faith in your country. Have faith in the future of the East and the West. Have faith in the unity of the North and the South. And, have faith in mankind as a whole.

The Panel Presentations

Religion is a process and need by which one confirms his philosophical concepts. Our task of discovering where we are is not of alienation but to discover building blocks that lay the foundation of our dreams. We have stalled in recognizing that we do have a world culture and we must reconstruct our social mores and place man first or we will witness our own demise. (Munson)

World-wide refinement of man's physical environment is predicated on the survival of our expanding population. It is the time for men to interact and interrelate the values that are revered by most people. Such values must be given high enough priority to be considered desirable for all. Scientists can't find basis for discussion, much less for agreement. Science, however, can meet whatever objective is set for it. Scientists can select means to achieve the objective or goal; but, they are not free to select goals or objectives. Scientists don't deal with things that cannot be quantified. They must learn from others to determine what is beneficial for world culture. It can only be attained through the world-wide change of heart. (Wilkins)

There is a need for adjustment to the value systems. Power is a big cult in today's world and it is demanded of us. Our way of thinking must be changed. We must take into account our fellowmen; we must reconcile with them; and we must be tolerant. Creative change demands constructive application of knowledge without the creation of survival problems. (Tourtellotte)

Changes should be aimed at and planned for by educators because it is their responsibility to provide changes in order to prevent destruction and social stagnation and cynicism. To secure peace, man must be as confident on the streets as in space. The assumptions are: (1) change must happen; (2) some changes are beneficial and some are harmful; (3) educators can help change; (4) planning is necessary; (5) selectivity of experiences is the best teacher; (6) improvement is hope for survival; (7) instant impact of learning is necessary; (8) the classroom may serve as a basis for change; (9) knowledge will increase and probably double in next ten years; (10) storage of retrievable materials is needed. The implications are, first of all, that students must be self-learning and must identify as well as measure their knowledge and behavior; secondly, that nations must work for higher personal improvement for all; and thirdly, that the world must produce the know-how needed for the regeneration of nations. (Murphy)

THE WORKSHOPS--Number 1, Higher Education--By Mr. Irving Bach*

Dr. Saul Sack's presentation suggested the idea that in order to achieve a world culture, we must have diminution of differences and freedom from outside pressures or forces.

Mr. Thomas Plasket, a Glassboro State College student, spoke about student dissent and questioned the effectiveness of campus violence in achieving stated objectives. Mr. Nyong Eshiet, a Nigerian student at Glassboro, talked about students' changing values concerning war, brotherhood, self, and participation in policy making in a democracy. He felt that protests on campuses would not occur if the country's values were the same as students' values.

Mr. Joseph Mitchell, a Gloucester County College professor, stated that protests had not reached his college because of several reasons. First, the college is only 3 years old and has been in temporary quarters. Second, it has an open-door policy for admittance. Third, most of the students are part-time. Fourth, individual guidance is available to students. Fifth, the faculty is committed to teaching rather than research. Sixth, school attendance is economically advantageous to students. Seventh,

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*Mr. Bach is on the faculty of Glassboro's Industrial Education and Technology Department and president of the PDK Glassboro State College Chapter for 1971-72 academic year.

students in terminal programs have no time for disruptions. And, finally, students have the option to sit on school committees.

Mr. Victor Walter, president of the PDK Trenton Area Chapter and moderator of the workshop, summed up the ideas presented and reacted by members of the team and directed the discussion by asking, "Does protest have a purpose in affecting world culture?" Participants of the workshop made the following points:

(1) Since students question their university's values, are they being brought in to help set those values or goals.

(2) How far can or should the dissenters be allowed to go?

(3) As the 15 or so people in the workshop cannot even agree on items under discussion, is "one world" a realistic goal?

(4) Are leaders who are chosen by experience, education, election, or appointment abdicating their roles of leadership?

(5) Dissents such as exhibited at Montgomery, Alabama, could be more effective than the riots in Watts, Los Angeles, California.

(6) Many campuses are making changes, with some of them being pushed into them and others being in by integrating experiences for students in social and civic leadership.

THE WORKSHOPS--Number 2, Higher Education--By Mr. Edwin Reeves*

Dr. Harold E. Taylor, a biochemist and astrophysicist of Princeton University, made the presentation on man's changing values, i.e., the importance of man and his awareness and the influence that higher education might play in the shaping of man's values. He made a reference to student-faculty responsibilities and the interdisciplinary aspects that should exist in higher education. He believes that mass media has served as a great innovator for the world community. He stated that in today's age of technology, when innovations or discoveries are revealed, the world community has the capacity to identify and utilize those findings. He further stated that war has failed to contribute substantially to the many complex sociological problems existing in the world community.

Dr. Taylor felt that political leaders should reflect understanding of scientific terminology and have knowledge about the technical goals of the researchers. Higher education, however, should be concerned with transmitting knowledge rather than involving itself with political difficulties. It does make strides in solving the needs of the general population by developing vocational and technical programs within the confines of the traditional academic setting.

Students, Dr. Taylor felt, should be involved with program preparation but must have academic advisement in order to achieve

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*Mr. Reeves is on the faculty of Glassboro's Reading Education Department and a member of the PDK Glassboro State College Chapter.

the goals in higher education. The programs should be alternatives to the traditional course work, i.e., seminars, etc. He believes that students should be involved in decision making which allows them the privilege of choice.

The interdisciplinary approach in education would be extremely relevant because, during this era, higher education tends to dehumanize by specialization. He believes that higher education could easily become involved with such world-wide community problems as national defense, ecology, conflict resolution, arts and humanities, natural sciences, and economics. He cited the Woodrew Wilson School as being relevant in utilizing economics for problem solving.

In summation, it was stated that man is still an individual but the greater emphasis should now be placed on the world's social structures. He believes that higher education and the media must become involved in the transference of information and that students and faculty become the integrators of this transference of knowledge.

Dr. Birger Myksvoll, professor of psychology at Glassboro, said that students now do not see the value of education or education has no value to them. Dr. Donald Coplein, superintendent of schools for Haddon Township in New Jersey, remarked that some students are unable to develop intellectually self-actualization. He proposes that higher education and education at the lower levels should achieve some type of mutual understanding. Kenneth Norbe, SGA president at Glassboro, said that teachers are told to be creative, but when confronting traditional educational procedures creativity is displaced by tradition. Dr. John Ottiano of Glassboro's Art faculty felt that the arts should be permitted more freedom and that schools should teach for more freedom. Dr. Coplein stated that the schools really have been innovative for about ten years and the "pro's" have not had the adequate time to introduce significantly better programs.

Miss Lilyano Grubic, Glassboro's student from Yugoslavia, stated that in her own country courses are in a specialized area and the United States permits much more freedom. She believes that the United States system is superior for this reason. Mrs. Miriam Sakuma, Glassboro's student from Micronesia said that wide gaps exist in her country between old traditional and new modern living. Dr. Coplein added that in the United States the "pro's" in education at the lower levels shape the direction of the specific disciplines of higher education.

General agreement seemed to exist throughout the workshop session. This was that the "pro's" shape the direction of a discipline, but the students supply the impetus for the installation of the innovations.

THE WORKSHOPS--Number 3, Higher Education--By Mr. Edward A. Barrett*

Dr. Thomas H. Richardson, President of Montclair State College, made the presentation. He seemed to have assumed the role of a devil's advocate at the beginning. New cultures coming in, according to Dr. Richardson, include the new values in the youth subculture, which have clearer differences than those seen between the presently existing cultures. We may have been kidding ourselves in our examining knowledge and seeking truth approach because unity may not be dependent upon facts, since we often dislike most the people we know most about. The law has been "back to the cold, hard facts" and we seem to be getting away from a jury of peers, which means understanding through empathy. But, our culture is changing. Shall we have the strategy of "international bussing" to stop cultural segregation?

As to the practical steps toward unity or a world culture, Dr. Richardson suggested the following: (1) international language, which is much talked about but with no dramatic progress being achieved; (2) world history on peoples of the world with something like a world government for people to be loyal to; (3) economic systems to be carefully examined and economic resources of the world to be controlled; (4) deculturalization of the subjects we teach and making them less nationalistic; and (5) humanizing the subjects of our teaching as man lives by beliefs and values and those subjects do not relate to such by their own objective strengths.

In conclusion, Dr. Richardson noted that we are Americans with American values sitting around with one another saying things which make us comfortable and not getting closer to others or a world culture. Understanding must involve more than just information about others. It must have some empathy or something like love.

Mr. Rowland Anyanwu, a member of Glassboro's faculty in political science and a native of Africa, said that he was somewhat skeptical about world culture because he could not see the movement. The United Nations has not gone even two miles since 1949. Some people look at cultures as conformities vs. deformities and it is very hard to get Western cultures to accept deformities. "Therapy is needed most among the best educated" because "men are talking about world culture but they do not practice," observed Mr. Anyanwu.

Dr. George Batezel, superintendent of schools for Burlington County in New Jersey, stated that there is a need for a world culture, but it is not coming because we have many small cultures, which are a strength rather than a weakness. Youth culture has helped us. We do not realize how conforming we were. Now, we

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*Mr. Barrett is principal of an elementary school in New Jersey and a member of PDK Glassboro State College Chapter.

accept and welcome many of the things which were never accepted and welcomed before. But, such a world culture takes time to develop and a good step would be for the young people to tell their governments that they will not fight for their narrow national interest.

Mr. Jaap Ringrose, a Glassboro student from Holland, remarked that the first thing was to get people tolerant to their own subcultures. When a person goes to another country for ten months, he would then get to know his own culture better. Getting totally socialized is very hard to do and he did not see it coming that fast. Miss Karen Fleming, another Glassboro student, spoke about the fact that one does not realize the difference of his behavior or doing from others' until he is out of a situation or environment. Tolerance, meeting people like Jaap Ringrose, ... when people are getting together, they then can be taught to understand and to tolerate. World culture does fall back on the value system. It cannot be done by traveling and we have got to do it by teaching.

The discussion went on and some of the observations or comments were as follows: First, American society is one of conflicts. It is what it is and it is doubtful whether a world culture is wanted. Second, world culture is a system, not a particular value, but all facets of the thing. It is a young thing too. Third, how do we arrive at a world culture? Everybody has a contribution to make. All the contributors and their contributions must be respected and accepted. "Everybody's contribution has to melt in the pot," as one of the members claimed.

THE WORKSHOPS--Number 4, Elementary Education--Mr. James N. Thompson, Jr.*

Miss Mildred Townsend, helping teacher of Morris County Office of Education in New Jersey, made the presentation. Dr. Ivar Jensen of Glassboro's Foundations of Education faculty, Mrs. Elizabeth McGonigle of Cape May City, and Dr. Lawrence Winchell, Jr., superintendent of schools for Atlantic County, reacted to the presentation. With Dr. Wilbur Reese of PDK Chapter at West Chester State College in Pennsylvania as moderator, exchange of ideas took place. The essential ideas expressed are summarized as follows:

How to unite or bring knowledge (educational experience) of all peoples and for all peoples of our world? The answer given to this question was threefold, namely, traveling, experiences, and reading or studying. Through traveling, one visits other countries and learns about their ways of life. Through experiences, such as living in other countries for a period of time or with people of different backgrounds in cosmopolitan communities in the country, men and women would learn about family life, communications among

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*Mr. Thompson is an elementary school teacher in Salem County, New Jersey, a member and former president of PDK Glassboro State College Chapter.

people, and behavior of individual persons. And, through reading or studying, one learns about other peoples and countries--their educational systems, languages, governments, philosophies, arts, literatures, religions, etc.

It was suggested that we educators in the United States should know about the happenings around the world in education. Teachers should experience a different setting with educational materials of the world while teaching students. They should cope with the new generation which says that "everything is for all." They should know what's going to happen to our culture. The questions which students and teachers often ask are: (1) What new direction should we take? Are we taking any new direction in education? (2) What new things are we concerning ourselves with, in relation to other people in the world? (3) What do people in other countries and communities think about us and our culture? And, (4) Should we teachers be interested in the cultures of other peoples and see ourselves through the eyes of other peoples or countries?

In order to have better understanding of other peoples and countries, teachers of our schools should plan their curricula on the basis of those ideas derived from their research and experiences. They must learn to cope and adjust to the problems and ideals. Learn also about the pressures, needs, and interests of other peoples as well as their ideals and cultures which may likely influence their own thinking. In our elementary schools, children should be taught about love, appreciation, kindness, contentedness with what they have, adjustment to what they need, know-how for handling their problems, and appreciation of the values and ideals of other countries and peoples.

A philosophy of life for understanding will depend on love, kindness, respect for others, respect for self, and the living cultural heritages of all humans on this earth. This philosophy of understanding for every one in all the communities throughout the world has to start with educators or teachers in the classrooms, who are teaching the children all the fine things of life for meeting the needs of all mankind.

THE WORKSHOPS--Number 5, Elementary Education--By Mr. Ervin R. Lohbauer*

Dr. Neal Shedd of the U.S. Office of Education in Washington, D.C., told the workshop of the abiding interest of the U.S. Office of Education. He gave the group an example of the rate of advancement in science and technology. And, he used the same technique

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*Mr. Lohbauer is principal of an elementary school in Mt. Holly, New Jersey, and a member and former president of the PDK Glassboro State College Chapter.

to show the rate of progress in human events. He asked the group to consider its own objectives, the objectives of the U.S. Office of Education, and the theme of the Conference.

The U.S. Office of Education is trying to change its job of simply collecting facts and statistics to one of initiating educational programs. Some of the managers are quite effective in changing the image while others could not care less. Dr. Shedd admitted that the bureaucracy is tremendous. But, the Office is now setting up a list of priorities so that funds that are appropriated can be effectively spent.

Mr. Frank Johnson, superintendent of the Glassboro School District, said that there is a distinct need to reassess our values so that the need for learning to live together becomes more important than spending so much effort and money on space travel. He was pleased with the new governmental emphasis on effective educational programs. According to him, we need Federal assistance in understanding the urges of younger people and we need behavioral objectives, i.e., the need to be held accountable--Board of Education to parents, superintendent to principals, principal to teachers, etc.

Mr. John Vaughn, a teacher of the Hammonton Public Schools in New Jersey, remarked that he was not sure that the government was assessing its priorities correctly. "Is the government just providing figures and certain services which are not really the best?" asked Mr. Vaughn. To him, bureaucracy seems to miss out on the call made by the keynote speaker--to love and to give. The Federal Government does not seem to be meeting the educational needs as much as it could.

Mr. Domenick Parisi, president of the PDK Chapter at Jersey City State College and moderator of the workshop, stated that Federal programs and funds are passed along with the hope that educated and dedicated people will, on local levels, invest them properly. But, he, as a superintendent of schools, found that, in his district, Title I equipment was locked in the basement, which, of course, was never the intention of the Federal Government. Many of the criticisms of the Federal Government, therefore, should be criticisms of local educators and their inefficiency in using Federal aid.

More comments were made by members of the workshop and all were ready to continue. But, the time was up and the workshop had to be ended. It was both stimulating and refreshing and there was a distinct feeling that we must have more meetings like this.

THE WORKSHOPS--Number 6, Secondary Education--By Mr. Herbert B. Lancaster*

Mr. Emmett Partin, instructor in the Department of International Education at the University of Pennsylvania, indicated that there is poor utilization of resources in the secondary school as far as world education is concerned. There appears to be considerable concentration on foreign languages while studying the cultures has been de-emphasized. Mr. Partin enumerated the following ways to improve the situation: (1) provide more flexibility in certification of teachers; (2) teachers should spend time studying abroad; (3) utilize personnel that have travel experiences; and (4) staff should be trained in other cultures. In colleges and universities, area studies are provided for students, but integration of the things studied is left to the student himself. In secondary schools, the integration of learning is conversely the responsibility of the teacher.

Dr. Robert Harper, associate professor of Political Science at Glassboro, stated that one problem in providing services related to world education is the lack of state funds and aid. The United States has been remiss in world education and has suffered a loss of prestige throughout the world. This is due to the attitude of national conceit when giving aid to other nations. Further disintegration of relationships has been evidenced through the abandonment of programs such as the Aliance for Progress with the Latin American countries.

Mr. Roy Holland, assistant principal of Cinnaminson High School in New Jersey, was concerned about the result of this conference. The element of hope in world education, according to him, seems to be in youth. Therefore, young people must be permitted to discover the world.

Dr. Robert Seitzer, assistant commissioner of New Jersey's Department of Education, pointed out the difficulty for schools to establish world-wide priority when domestic situations are so demanding. A problem to be faced is the hitching on to new areas of the curriculum. Every specialist wishes his field to be covered. It looks to him that we cannot cover many countries so broadly that only a generalizing approach will be accomplished.

The conclusion, after an exchange of ideas, was that instead of teaching about the world, learning about the world should be of paramount importance. In essence, world education revolves around both the individual students and the teacher.

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*Mr. Lancaster is an elementary school principal, Runnemede, New Jersey, and former president, PDK Chapter at Glassboro State College.

THE WORKSHOPS--Numbers 7 & 8, Secondary Education--By Mr. Donald M. Ulrich*

Dr. Palmer Dyer, assistant professor of the Education Department of Temple University, told the combined workshop that the availability of mass media has a profound effect on our society today. The world views us in the light they wish to choose. The U.S.S.R., for example, casually mentioned our space flights, but put tremendous emphasis on the riots in Washington and other cities. The United States stresses entertainment in the TV programs, while Soviet Union and other countries press their governments' political propaganda in their TV programming.

Through technology, according to Dr. Dyer, classroom learning is presented in different formats. It has a great influence on children and people of all ages. TV has changed our entire method of teaching. Although TV presents many things, the individual viewer picks up his own ideas and concepts. As far as world education is concerned, audio-visual aids in the classroom can produce mediocrity as well as excellence. Teachers have to learn as well as to teach how to listen and what to look for.

Dr. Finis E. Engleman, former consultant of the UNESCO and the U.S. Department of State, said that there is a definite desire for a world culture. Since technology has freed us from the hoe, our country must take the initiative to free the world from the hoe too, if we are to survive. As 90 percent of the world does not have electricity, the job is much harder.

We must communicate with Japan, China, etc., and we need to educate and make people aware of the different cultures. We have to teach for understanding. A four-phase plan to develop a world culture could be developed. First of all, we must get shocked to know that each culture has something for all but it is not adequate in itself. Secondly, we must plan a teacher training program with knowledge of other cultures included. Thirdly, we must send teachers and students to other countries to teach as well as to learn about their cultures. And, finally, we must be familiar with publications about cultures around the world, since there are free publications available for teachers to use.

Members of the two teams include Mr. Raymond Wanner of the University of Pennsylvania, Dr. William Brooks of the New Jersey State Department of Education, Mr. Frank Asher of Ridgewood High School, Dr. Aaron Bender of Glassboro State College, Mr. Simon Hamaty of Woodbury High School, and Mrs. Frances Carnochan of Trenton High School, with Dr. Melvin E. Rosier of the PDK Chapter of the Millersville Area, Pennsylvania, and Mr. Walter Melinkoff of PDK Lehigh University Chapter, as moderators. After reactions and

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*Mr. Ulrich is principal of Gloucester Township School in Blackwood, New Jersey, and a member of the PDK Chapter at Glassboro State College.

discussion, the following appear to be the main points derived from the workshop session:

(1) The audio-visual aids in the classroom can produce mediocrity as well as excellence.

(2) We should make use of different cultures and racial patterns in our high schools, colleges, and universities for better understanding of world cultures.

(3) Student teachers from Glassboro seem to be trained in teaching world cultures and to have a thorough knowledge in this area.

(4) More information, training, and materials are needed to teach world cultures at the high school level.

THE WORKSHOPS--Numbers 9 & 10, Community Education--By Dr. Richard R. Smith*

Dr. Clyde O. Davis, chairman of Glassboro State College's Board of Trustees, presented ten goals of world education to humanize the United States' commercial culture and suggested six specific directions for educational programs of community groups as well as schools and colleges. The six directions are: (1) stress the concept of the family of man; (2) realize that the statement of "You can't change human nature" is not quite true; (3) focus on the need for finding ways to decrease human productivity; (4) emphasize the need to preserve the natural earth as much as possible for posterity; (5) make the golden rule the foundation of any educational system; and (6) look at technology as a gift of God for the best interests of all people.

Mr. Hubert Hayes, senior probation officer of the New Jersey Court System, stated that we do not have enough time to check and control this commercial culture. Teachers have become increasingly commercially-oriented. They will withhold their labor from students over the issue of salary. Should not teachers set the example if the values of the commercial culture are to be negated? Education belongs to the people, and must be people-oriented. The key is for people to get involved. Also, educational materials such as textbooks should be reexamined. Contributions to textbooks should be made by persons who represent all ethnic groups.

Dr. John White, director of community groups at Upsala College, reacted by commenting on the effect of pressure groups. Industry has long recognized the value of the organized lobby in government. Citizens must learn how to exert pressure when needed. Citizens must learn to be concerned. He also said that we must demonstrate good will to other cultures. Good will is essential for effective communication. World education must be concerned with the communication and development of good will between cultures.

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*Dr. Smith is assistant professor in the Educational Administration Department of Glassboro State College, a member and a faculty adviser (1971-72) of the PDK Chapter at Glassboro.

Dr. William White, superintendent of schools for Ocean County, New Jersey, told the workshop that he saw a change of values in the students of today in comparison with students of yesterday. Presently, students are not as interested in industrial or commercial occupations. Today's students are more concerned with social areas of involvement. He saw it as a desirable change. The importance of comparative education has increased because it will promote understanding in the world community.

Rev. Amos Johnson, executive director of Fellowship House in Philadelphia, remarked that we must think of what it means to be a world citizen. Some say that we have so many problems on the home front that we must solve these problems before we can help other nations. "I don't believe we have time to do this," said Rev. Johnson. He thought this isolation is not good because we may in fact understand our country differently if we view it from the perspective of another nation or culture. He believes that we must find sensitive educators if educators are to be looked to as the vehicle to solve many of our problems. But, he was not sure that educators can do the job or solve the problem.

As recorder of this workshop, I shared with them my own feeling. To me, if we want to promote the welfare of all people, we must free people from being concerned about themselves so that they may devote their energies toward the welfare of others. One way that this may be done is for the teachers to promote the self-concept of their students. If the ego of the individual is secure, he is then more free to help others. In other words, a better understanding of self leads toward a better understanding of others in any sized community, including the world.

Dr. John Townsend, president of the PDK Chapter of Temple University, moderated the workshop and adjourned the meeting when the time ran out.

THE CLOSING ADDRESS--By Mr. Joseph Indriso*

Dr. Ned McKeown's closing address seemed to be centered around the theme of "Concern with the Unfolding of the Whole Man through Creative Interaction." The major points which impressed me most are: First of all, change starts within the person and it must come individually--not through organizations. Secondly, the time for such change is now because this is the best of all possible times, if we know how to use it. Thirdly, a world culture must be created by you or every one of us who are here because the changing values themselves do not create anything, but the changed men with the changed values do. And, finally, without a personal commitment from you or all of us involved, no solution to problems in world education will be forthcoming.

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*Mr. Indriso is principal of an elementary school in Grenloch, New Jersey, a member of PDK Chapter at Glassboro, and co-secretary of the Conference.

THE CONFERENCE IN GENERAL

LETTER, May 10, 1971--By Dr. Frank H. Bretz, Vice-President for Academic Affairs, Glassboro State College*

Just a note to thank you for a fine conference held this past Saturday. While I cannot be sure of the total time expended on this project, I know that many, many days were spent in the preparation for this conference. In behalf of each of us at Glassboro State College, our heartiest congratulations for a job well done!

LETTER, May 10, 1971--By Mr. Walter Melinkoff, World Cultures Instructor, Pocono Mountain School District, Swiftwater, Pennsylvania

It was my good fortune to have participated this past weekend in the Conference on World Education held in Glassboro. May I take this opportunity to tell you how much I enjoyed it, and thank you and your associates at the college.

I would like also to say that after reading the book World Education and the Academic Disciplines distributed at the conference, it has inspired in me a new hope for education. Some day, in the future, when the history of the 20th century education will be discussed you can rest assured that Glassboro State College will be listed as one of the pioneers that made it possible.

May I wish you continued success in your work and efforts. I only feel frustrated somehow that I can't be there with you all to make it happen!

LETTER, May 12, 1971--By Dr. E. N. McKeown, Phi Delta Kappa District VI Representative; Director of Special Education, Board of Education, Toronto, Ontario, Canada

I am now safely back in Toronto after an irregular trip, twice-delayed by fog in both Philadelphia and Buffalo. Because of this, I have had lots of time to think about Saturday's Conference on World Education. It is obvious that you and the others involved put in a tremendous amount of work and you can be proud of the results. Dr. Ramunas was an inspiring keynote speaker and the panel which followed was extremely good, particularly Dr. Wilkins. The buffet luncheon was tasty. The workshops seemed to be interesting, although I was not able to visit all of them; and, as far as the finale is concerned, let's just say it was "speedy." All of the details of the conference were handled extremely well, the

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*Dr. Bretz became Provost of the college in charge of both academic and student affairs when the position of provost was created by the college's Board of Trustees during the summer of 1971.

printing was well done, the arrangements for accomodation and the audio-visual aids and so on, were all of a very high order.

LETTER, June 14, 1971--By Dr. Melvin E. Rosier, Superintendent, Lempeter-Strasburg School District, Lempeter, Pennsylvania

There is a significant gap between teachers in urban areas and suburban areas. Participants from each area encounter totally unique and different problems and generally lack understanding of each other's environment. It appears to this observer that the need to bring together those within our society may be greater than the necessity of bringing together those in other societies. In saying this, I do not question expansion of international education. This is vital. I only wish to underscore the importance of knowing ourselves.

There appeared to be a significant gap between teachers of different racial backgrounds within urban areas. This comment, is, of course, highly generalized and is based only on comments expressed at the conference. However, at the conference, it was both prevalent and important. The surprising thing to this observer was the fact that black teachers appeared to be more philosophically alined with teachers in suburban areas than with white urban teachers.

There is great interest in international education. The time is ripe for world understanding and creation of a new world culture. People are becoming interested in people. Man is becoming concerned with his fellow man. Conferences such as the one at Glassboro may set the stage for an international community--based on dialogue--then conflict and disagreement--but, finally, understanding.

ARTICLE IN NEWS, May 10, 1971--By Miss Linda C. Hammond, Reporter, Courier-Post, Camden, New Jersey

A world university was born Saturday at Glassboro State College.

"We need badly today a world education. We need a new education from womb to tomb. The first world university should emerge in this country under the auspices of the United Nations. The birthplace, the cradle for the world university is Glassboro State College and the birthdate is May 8, 1971," said Canadian linguist, philosopher, and educator Dr. Antanas Paplauskas Ramunas.

Dr. Ramunas told an estimated 200 students and educators, gathered for the all-day 1971 Phi Delta Kappa (Education Fraternity) Conference on World Education, that "the old school system is crumbling and collapsing."

Ramunas is president of World Education Fellowship and vice dean of education faculty at University of Ottawa, Canada.

"The old school system is ossified. It's good only for a museum of archeology," he said. "The old-fashioned view of student-teacher and school-community relationships is good only for oysters and ostriches and groundhogs."

"We have to define new education. The old definition says education means the sum total of the rules laid down by teachers to defend themselves against the students."

His torso bounced as he ho-ho-hoed over his own humor. The audience laughed twice, once at the joke, and once at the husky white-haired philosopher laughing at himself. There was no escaping the image of Santa, albeit a highly analytical and intellectual one.

The new definition, he continued, is an existential concept and defines education in terms of the student, the teacher, and the educative process.

"For the student, education means the transformation of the student--the educant--into his own educator, and, therefore, the good educator proves his efficiency by making himself unnecessary and superfluous as soon as possible.

"Many texts are comprehensive but don't state anything. Some textbook writers are geniuses...they are able to write 1,000 page books without telling anything," he declared, laughter shaking his gray-suited shoulders again.

"So the students have nothing in their cerebral cortex but empty words. Education should be in terms of many-sided development, development of the whole man," he continued.

Earlier, Dr. Ramunas had outlined his view of man as a four-dimensional being who needs economic development for his biological survival, as well as mental development, moral self-actualization and religion. The integration of these four value systems--economic, cultural, social, and religious--is what makes a man whole, and if he loses any one of those sets of values, he falls apart.

"Man is a climber and a skyscraper," he said. "These are the four cornerstones, unshakable cornerstones, on which to build a world culture and world education."

Continuing the definition of new education, for the teacher, "Education is the teacher's capacity to develop a student's creative potential to its maximum; therefore, the learning process is not a canning process, not a stuffing of the skull. In new education, students are not considered baskets, buckets, bottles, and balloons to be stuffed within from without, but torches with flames to be kindled from within. In new education, students are to be considered beacons and bugles of the new century, as the dawn of the new world culture. In new education mankind is being prepared for universal liberty, equality, fraternity, and peace."

He said youth is laying the foundation for a world culture by rejecting one-dimensional man, searching for the inner state and the inner unknown, and craving for new dimensions.

Although the establishment of world culture is based on the concept of "One World or None," and on rejection of nationalistic prizes gained at the expenses of others in the world, Dr. Ramunas

did say, "I came here to appeal to the troubled American conscience, especially to the young. Have faith in your marvelous country and in its future, in the future of the East and of the West, of the North and of the South of the globe. Have faith in the whole future of mankind."

"The great American dream is not over. Carry the message of universal humanity to the farthest corners of the world, as exemplified by such selfless men as Albert Schweitzer, Mahatma Gandhi, and John Paul Sartre."

"Long live the United States!"

MISCELLANY

Program of the Conference

Members of the Conference Steering Committee

Acknowledgments

Treasurer's Statement of Receipts and Expenditures

Directory of Conference Participants

PROGRAM OF THE CONFERENCE

Registration, Reception & Exhibits

9:00 A.M. — 1st floor, Bunce

Program participants register	Room 109
Mail registrants pick up materials	Room 110
New registrants pick up materials	Room 111
Reception--"Coffee and"	Room 121
Exhibits	Bunce Hall Lobby

10:00 A.M. — OPENING SESSION — Tohill Auditorium

Presiding Officer--Dr. James C. McElroy

Welcome & Introduction of Honorary Officers--The Presiding Officer
Greetings--Dr. Mark M. Chamberlain, president, Glassboro State College
Presentation of the Keynote Speaker--Dr. Raymond Wanner, Research Assistant, University of Pennsylvania

KEYNOTE ADDRESS:

Dr. Antanas Paplauskas Ramunas
President, World Education Fellowship, Canada
Vice Dean, Faculty of Education, University of Ottawa

Theme: "Are Man's Changing Values Creating a World Culture?"

11:15 A.M. — PANEL SESSION — Tohill Auditorium

Theme: "The Changing Values and a World Culture"

Moderator: Professor Samuel Witchell, Chairman
Sociology Department, Glassboro State College

Presentations:

The Philosophical and Religious Values
Rev. Keith C. Munson, Minister, Unitarian Church of Southern New Jersey

The Scientific and Technological Values
Dr. Raymond Wilkins, Research Chemist, Rohm and Haas Inc., Philadelphia
Member, Governor's Committee on Science, Pennsylvania

The Commercial and Economic Values
Dr. Dee Tourtellotte, president, Kind and Knox Gelatin Company, Camden, New Jersey

The Social and Educational Values
Dr. Donald Murphy, Professor of Education, Canisius College, Buffalo, New York
Director, Phi Delta Kappa, Bloomington, Indiana

Reflections--Audience Participation
Introduction of Special Guest, Acknowledgment, and Comments--Mr. Eugene Fegely

12:45 P.M. Buffet Luncheon Peet Dining Hall

2:00 P.M. WORKSHOP SESSION Bunce Hall

Coordinator of the Workshops:
Professor Robert Simons, Executive Secretary
Curriculum Development Council for Southern New Jersey

Consultant for the Workshops:
Dr. Robert Seitzer, Assistant Commissioner
New Jersey State Department of Education

Theme: "New Directions and New Emphases for Educational Programs"

Workshop No. 1--Higher Education Room 207

Presenter: Dr. Saul Sack, Professor of Education, University of Pennsylvania
Reactors: Dr. Jay Sigler, Assistant to the Dean, Rutgers--Camden College of Arts and Sciences
Mr. Joseph Mitchell, Faculty member, Gloucester County College
Mr. Nyong Eshiet, GSC Student from Nigeria
Mr. Thomas Plasket, GSC Student from Glassboro, N.J.
Moderator: Mr. Victor Walter, President, PDK Chapter, Trenton Area

Workshop No. 2--Higher Education Room 209

Presenter: Dr. Harold E. Taylor, Research Assistant, Princeton University
Reactors: Dr. Birger Myksvoll, Professor of Psychology, GSC
Dr. Leonard Coplein, Superintendent of Schools, Haddon Township, N.J.
Mrs. Miriam Sakuma, GSC Student from Micronesia
Miss Lilyano Grubic, GSC Student from Yugoslavia
Mr. Kenneth Norbe, SGA President, GSC
Moderator: Mr. Raymond Hunt, President, PDK Chapter, Rutgers--The State University

Workshop No. 3--Higher Education — Room 211

Presenter: Dr. Thomas H. Richardson, President, Montclair State College
Reactors: Mr. Rowland Anyanwu, Instructor of Political Science, GSC
Dr. W. George Batezel, Superintendent of Schools, Burlington Co., N.J.
Mr. H. Jaap Ringrose, GSC Student from Holland.
Miss Karen Fleming, GSC Student
Moderator: Dr. William A. Cuff, Representative, PDK Chapter, Montclair State College

Workshop No. 4--Elementary Education — Room 122

Presenter: Miss Mildred Townsend, Helping Teacher, Morris Co. Office of Ed., N.J.
Dr. Ivar K. Jensen, Professor of Education, GSC
Mrs. Elizabeth McGonigle, Teacher, Cape May City, N.J. Past President, New Jersey Education Association
Dr. Lawrence Winchell, Jr., Superintendent of Schools Atlantic County, N.J.
Moderator: Dr. Wilbur Reese, President, PDK Chapter, West Chester State College

Workshop No. 5--Elementary Education — Room 124

Presenter: Dr. Neal Shedd, Coordinator, Urban Education and Community Service Programs, U.S. Office of Education, Washington, D.C.
Reactors: Mrs. Ethelyn Schalick, Past President, New Jersey Congress of Parents and Teachers
Mr. Frank Johnson, Superintendent of Schools, Glassboro, N.J.
Mr. John Vaughn, Teacher, Hammonton Public Schools, N.J.
Moderator: Mr. Domenick Parisi, President, PDK Chapter, Jersey City State College, N.J.

Workshop No. 6--Secondary Education — Room 215

Presenter: Mr. Emmett Partin, Instructor, Department of International Education, University of Pennsylvania
Reactors: Dr. Robert Harper, Associate Professor of Political Science, GSC
Dr. Robert Seitzer, Assistant Commissioner of Education, N.J. Department of Education, Trenton, N.J.
Mr. Roy Holland, Assistant Principal, Cinnaminson High School, N.J.
Moderator: Mr. Charles A. Allbee, Past President, PDK Chapter, University of Pennsylvania

Workshop No. 7--Secondary Education — Room 213

Presenter: Dr. Palmer Dyer, Assistant Professor, Department of Education, Temple University
Reactors: Dr. Raymond Wanner, Research Assistant, University of Pennsylvania
Dr. William Brooks, Consultant in Arts and Humanities, N.J. State Department of Education, Trenton, N.J.
Mr. Frank Asher, Teacher, Ridgewood High School, N.J.
Moderator: Mr. Walter Melinkoff, Representative, PDK Chapter, Lehigh University

Workshop No. 8--Secondary Education — Room 212

Presenter: Dr. Finis E. Engleman, Former Consultant, UNESCO and U.S. Department of State, Washington, D.C.
Reactors: Dr. Aaron Bender, Chairman, Department of History, GSC
Mr. Simon Hamaty, Teacher, Woodbury High School, N.J.
Mrs. Frances Carnochan, Guidance Counselor, Trenton High School; President, New Jersey Education Assoc.
Moderator: Dr. Melvin Rosier, President, PDK Chapter, Millersville Area, Pa.

Workshop No. 9--Community Education — Room 109

Presenter: Dr. Clyde O. Davis, Chairman, Board of Trustees, GSC
Reactors: Mr. Jay Ostrower, Assistant to the President for Community Affairs, GSC
Mr. Hubert Hayes, Senior Probation Officer, New Jersey Court System
Rev. Keith Munson, Minister, Unitarian Church of Southern New Jersey
Moderator: Dr. John Townsend, President, PDK Chapter, Temple University

Workshop No. 10--Community Education — Room 111

Presenter: Mr. Mervin K. Strickler,* Special Assistant for Aviation Education, Federal Aviation Administration, Washington, D.C.
Reactors: Dr. John White, Director of Community Groups, Upsala College
Dr. William White, Superintendent of Schools, Ocean County, N.J.
Rev. Amos Johnson, Executive Director, Fellowship House, Philadelphia, Pa.
Moderator: Mr. Rocco Venella, President, PDK Chapter, GSC

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*Mr. Strickler was unable to attend the Conference

3:30 P.M. CLOSING SESSION Tohill Auditorium

Presiding Officer--Mr. Eugene L. Fegely

Presentation of the Speaker--The Presiding Officer

Summation Address:

Dr. E. N. McKeown, District VI Representative, Phi Delta Kappa
Director of Special Education, Board of Education, Toronto, Canada

Theme: "OUR HOPES AND OUR VISIONS"

A Word of Thanks--The Presiding Officer

MEMBERS OF THE CONFERENCE STEERING COMMITTEE

ARRINGTON, Mr. Claudio--President, Schoolmen's Club of Southern New Jersey
BACH, Mr. Irving E.--Vice-President, PDK Glassboro State College Chapter
BENDER, Dr. Aaron--Chairman, History Department, Glassboro State College
BLASI, Mr. Byron--President, PDK Montclair State College Chapter
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FEGELY, Mr. Eugene L.--Coordinator, PDK Area 65, Eastern Pennsylvania
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PIATT, Mr. Cummings A.--President, Lehigh University Chapter, PDK
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ROSIER, Dr. Melvin--Superintendent, Lampeter-Strasburg School District, Pa.; President, PDK Chapter, Millersville Area (Pa.)
SFERRAZZA, Mr. Nicholas J.--Assistant Superintendent, Gloucester Township School District, N.J.; Vice-President, PDK Chapter, Glassboro State College
SIMONS, Mr. Robert--Executive Secretary, Curriculum Development Council for Southern New Jersey

THOMPSON, Mr. James N., Jr.--Teacher, Olivet Elementary School, Elmer, New Jersey; Supervisor, Adult Education Program, Woodbine, New Jersey; Former President, PDK Chapter, Glassboro State College

TOMEI, Dr. Mario--Assistant Vice-President for Academic Affairs, Glassboro State College; Faculty Adviser, PDK Chapter, Glassboro State College

TOWNSEND, Dr. John B.--President, PDK Chapter, Temple University

VAN ZOEREN, Mr. James--Consultant in Social Studies, Division of Curriculum and Instruction, New Jersey State Department of Education

VENELLA, Mr. Rocco--Principal, Anna C. Heller School, Mt. Holly, New Jersey; President, PDK Chapter, Glassboro State College

WALTER, Mr. Victor--President, PDK Trenton (N.J.) Area Chapter

WILDMAN, Dr. George--Dean of Students, GSC; Faculty Adviser, PDK Glassboro State College Chapter; Co-Chairman & Treasurer, the Steering Committee

WITCHELL, Mr. Samuel--Chairman, Sociology Department, Glassboro State College

ACKNOWLEDGMENTS

Facility Arrangement--Dr. Mario Tomei

Audio-Visual Recording--Mr. Louis Molinari, Mr. George Friebis, and GSC students who assisted during the conference.

Guide Service--Kappa Delta Pi--The National Honor Society at Glassboro State College--Miss Mary Okarma, President; Mrs. Judith Witt, Secretary.

Registration--Mrs. Eileen Parker (in charge), Mrs. Grace Frame, Miss Beverly Bergvall, Mr. John Farley, Miss Linda Feltman, Miss Janel Kraus, Mr. Craig Lawrence, and Miss Patricia Wainwright.

Reception Hostesses--Mrs. Miriam Spear, Chairman; Miss Brenda Bolay, Mrs. Nellie Hornstein, and Miss Rose Prestopino.

Exhibits--Mr. Harold Thompson, Chairman; Miss Kathleen Kennedy (in charge), Miss Sharon Knauss, and Mrs. Dorothy Meyers.

Publicity--Dr. Donald Bagin, Mrs. Betty Henderson, Dr. John Humbert, Mr. Ervin Lohbauer, Mr. Samuel Micklus, Mr. John Schaub, and Mr. Paul Von Holtz.

Workshop Recorders--Mr. Joseph Indriso and Mr. Nicholas Sferrazza (in charge), Mr. Irving Bach, Mr. Edward Barrett, Mr. Herbert Lancaster, Mr. Henry Lindner, Mr. Ervin Lohbauer, Mr. Edwin Reeves, Dr. Richard Smith, Mr. James Thompson, Mr. Donald Ulrich, and Mr. Donald Wendorf. Mr. Louis Casazza and Mr. Howard Hausmann, alternates.

Ushers--Members of Brothers All--A student organization at Glassboro for independent studies of other countries and cultures. Mr. Richard Weber, President.

Our deep appreciation is hereby expressed to all those who in one way or another contributed to the efforts in making this conference possible, especially those whose names are not included in this list.